

MOODY BIBLE INSTITUTE MONTHLY

April - - - 1932



Spring Moods

By Marie M. Mott, Tulsa, Okla.

My four walls I leave you
I'll have no more of you!
I have a rendezvous with the blue sky,
The fields and streams,
The rolling, billowing plains,
And the sweeping west wind.

Hark! the golden-throated meadow-lark
And o'er the fence I spy
The wild rose tumbling in a pink cascade,
The old plum thicket decked in fragrant white.
They are my brothers and sisters
Hallooing and beckoning from the hilltops.
Oh, clover blossoms, I thirst for your sweet fragrance;
And with this pure, high atmosphere,
Ah, 'tis a heady nectar.
My ear upon the ground, I hear the voice
Of drowsy Nature murmuring.

Fie, you blinking, shrinking prairie-dog,
Why scurry down those dark holes in the earth?
'Tis only I. The soaring hawk, the leaping hare,
They fear me not.

O Spring! Gentle, beloved, Spring!
Eager, mad Spring! You are full of caprices;
Every purling brook is singing of your charm,
And all the verdant hills respond.

THE LIBRARY OF 142

Joy, gladness, and peace follow me home.
Gloom is left to perish on the hilltop.
Dear four walls—you look sad, lonely—
Let me give you a bit of my joy.

MAR 25 1932

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Moody Bible Institute Monthly

APRIL, 1932

EDITORIAL NOTES

Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an infidel?—II Corinthians 6:14, 15.

We give the following just as we received it some time ago from a heavy-hearted wife and mother. It tells its own story, and applies the word

Cut from the Loaf of inspiration in a way that will waken a response in many another woman's heart.

"How little I, as a young girl, thought I would ever call my life a tragedy, but now it appears as such.

"At fifteen I was converted in our little country church. As I look back to those days, there runs a thought as fine and as strong as a silk thread. There was a deep undercurrent of Christian faith in my heart, possibly inherited from some ancestor. But the spring went dry, nothing to feed upon, no streams coming in from any source, except on Sunday a few drops of moisture. Our home was not entirely without a divine thought, for I have seen my father read his Bible. But no comments, no prayers, no one to ask me if God was still fresh in my heart. Was that a tragedy? To me, yes!

"Then at twenty-one I married a man twelve years older than I. A kind man, but our thoughts were not in common. There was less of Christianity in his home than in mine. He never wanted to go to church, but I still had a desire though it was growing weaker.

"During the next fourteen years, two daughters came into our home, and when they were large enough to go to Sunday School, an aunt used to take them, and occasionally I went. But it was not until thirteen years later that our youngest daughter and I were both baptized into the Christian faith.

"Oh, the tragedy of those wasted years away from God! Still my husband would not go. God had to point the way. He had a stroke of paralysis, and now at seventy-two years of age he goes with me, but it is very hard for him to walk.

"Oh, the sadness of a Godless home! My husband never expresses a desire to know Jesus, never reads the Bible, or says a word of prayer. No comments on the sermons I read out of *Moody Monthly* or the Bible chapters I read. No chance to talk over things that lie close to my heart, no prayers together.

"Finis: 'Be ye not unequally yoked together.'—N. B. S. G.

The Rev. Dr. Philpott, speaking at the last Founder's Week Conference in the Moody Bible Institute, dwelt on Isaiah 53:3, where the prophet, referring to our Lord Jesus

"Despised and Rejected"

Christ, says, "He is despised and rejected of men." The Revised Version uses the past

tense, "was despised," but Dr. Philpott employed the present tense of the King James Version to press home, as he did very effectively, the sad and awful fact that the Saviour is still, and at this very moment and in our own land, "despised and rejected of men."

An illustration he used was the new book by Professor Shirley Jackson Case, of the Divinity School of the University of Chicago, in which the author declares that Jesus should no longer be considered a standard of perfection, but simply an inspirational figure. He is not an unattainable model of perfect living, he said, His teachings are not to be accepted as infallible rules of conduct; indeed to do so is to ignore the findings of historical research and hinder true religious living!

Think of the foregoing not only being believed, but actually taught in one of our

Next Month we feature

*Whitsuntide
Trinity Sunday
Mother's Day
Memorial Day*

universities, and not only in a university but in the divinity school, the theological seminary of the university! Think of young men issuing from such a classroom to be "ordained" and placed in pulpits of so-called Christian churches!

We have not read this book, and have no desire to do so, but we are quoting a review of it from the pen of the religious editor of the *Chicago Daily Tribune*, the Rev. John Evans, who puts the following in quotation marks:

"The new appreciation of Jesus," Dr. Case writes, "is concerned with His personal religious living in so far as it is recoverable from the pages of history. Instead of seeking metaphysical justification for making Him the object of our worship, we take our place at His side while He worships. We do not ask Him to tell us how we ought to worship or what we ought to do; we only ask the privilege of close fellowship with Him amid the characteristic scenes of His earthly career."

It will be observed from the foregoing, that Professor Case would agree with the Rev. Harry Emerson Fosdick, on "The Peril of Worshiping Jesus" (see "The Audacity of Unbelief," by the editor-in-chief). And this in turn, brings to mind that it was the money of John D. Rockefeller that es-

tablished the University of Chicago on its present base, and that it is the money of his son supposedly, that sustains the Riverside Baptist Church, New York, in which Dr. Fosdick preaches. Christ was wounded for the transgression of both father and son, and bruised for their iniquities. The chastisement of their peace was upon Him, and by His stripes they were healed, yet in both places, "he is despised and rejected of men."

Why is God so patient, reader? Do you know the answer? It is because He is eternal. He can bide His time.

We have from time to time warned our readers that Modernism in its essence is a foe to good government. The reason for this is that in weakening faith in the Bible as a divine revelation, it is weakening the base of all authority.

A fresh illustration of this comes to light in what the *Globe*, Toronto, justly describes as an amazing editorial utterance of the *New Outlook*, organ of the United Church of Canada, to the effect that "it is not a sin to steal if hunger requires it." That the official organ of a great Christian body should so express itself is startling indeed, and backs up what was said in these columns in our last issue about the modern idea of progress. Nothing is essentially right any more, and nothing is essentially wrong. To accommodate the language of the *Globe*, the law of Jehovah is being superseded by the law of the jungle.

One would think it was time to call a halt in such thinking and teaching. Even the high priest of Modernism, Dr. Harry Emerson Fosdick, is almost ready to say this. In the *New York Times* of January 18 last, he is quoted as upholding "the old time religion" as something which often produced "courageous individual conscience." Modernism, he has come to see, lacks the moral grip to lift men above ordinary levels of daily life. We do not say that Dr. Fosdick has become converted, but something must have happened to cause him to utter the words as reported:

"We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods and the winds could not shake."

We furnish herewith another illustration or example of what our young people are

facing these days in our colleges, and another reason why Christian parents are beseeching the Moody Bible Institute to accept their sons and daughters as students though under age.

They wish them to obtain a grounding in the truth of the Scriptures before becoming exposed to such demonic error.

It is a college student who writes us to tell of a professor who is a self-confessed radical. In a discussion of Bacon's essay, "On Adversity," he illustrated the benefits of adversity by stating, "We all know that Jesus Christ died to bring salvation, but He could not have died had not Judas betrayed Him. Now it does not seem quite fair that Judas is sent to hell and Christ is in heaven!"

"He waded through a lot more of this bosh," says the student, "and then told the class that the Saint Judas Society has been formed to give Judas his rightful honor! In the same class period he wanted to know why God did not destroy the Devil? A graduate of the Moody Bible Institute told him that he heard an atheist ask the same question. Then the discussion ended."

This professor does not think that essays on religious subjects deserve very high grades. But the saddest part of the story is, that the college which employs this professor is called a Christian college and is connected with a church commonly considered evangelical.

"How long, O Lord, how long?"

This is an organization of Christian Jews. founded in 1913, in Pittsburgh, Pa., by a group of conservative Christian ministers of Hebrew origin and

Hebrew Christian Alliance representing the Presbyterian, Lutheran, Baptist and other Protestant denominations.

There are now branches of the Alliance in New York, Philadelphia, Pittsburgh, Toronto, Chicago, Los Angeles and San Francisco. In 1925 there was organized the International Hebrew Christian Alliance with headquarters in London, England, and now there are alliances in fourteen different countries of the world. Sir Leon Levison, of Edinburgh, an elder of St. George's Church and president of the board of directors of *The Life of Faith* (the organ of the Keswick Movement) and *The Christian*, of London, is the president of the International Alliance.

The Alliance has a threefold mission:

1. A united Hebrew Christian witness to the Church that Israel is still beloved of God and that the individual Christian has a missionary duty to the Jews of the world, in view of the fact that the organized Church as such is not interested in their evangelization.

2. It aims to proclaim Christ to unbelieving Jewish brethren and urge upon them the acceptance of Him as a personal Saviour.

3. To present a tangible expression and testimony to the unbelieving world that the gospel is still as strong today as ever in the conversion and regeneration of Jews.

During the past seventeen years of the existence of the Alliance, it has strengthened weak missions, helped the Church to start new missions, and organized with the assistance of the Moody Bible Institute of

Chicago, a School of Jewish Missions for the training of suitable Hebrew and Gentile Christians as missionaries to the Jews. This school is now under the control of the Moody Bible Institute of Chicago with which the Alliance co-operates.

As we concluded this editorial there came to our hand the January-March edition of the *Hebrew Christian Alliance Quarterly*, published in Chicago, a magazine of exceptional merit in its field, of which Jacob Peltz is managing editor. From the biblical point of view, this issue contains three articles of commanding interest, "Studies in the Psalms," by Dr. Max I. Reich; "The Prophetic Character of the Psalms," by Rev. E. Bendor Samuel, and "Hebrew Christianity and Gentile Christianity—Is There a Difference?" by Aaron Judah Kligerman. We commend the publication most heartily.

Last winter a Chicago banker told us of a trust and savings bank from which depositors had withdrawn \$8,000,000 and placed it in safety deposit vaults, and another from which \$15,000,000 had been withdrawn for the same purpose. The banks had investigated the matter and felt assured that this was what became of the money. We could scarcely believe it until we read later that President Hoover's conference on the subject had revealed the withholding of \$1,250,000,000 of gold, silver and paper money from circulation in the same way.

Of course this has been a mighty obstacle to the improvement of business, the extension of proper credit, and the stimulation of useful production. Fear and lack of confidence explains it, but has there not been ample justification for both? Let some of the losers—especially the small losers—be heard on that subject.

However, we believe the tide is turning, and that the President is entitled to much of the credit. The Reconstruction Finance Corporation, the increased capital of the federal farm loan banks, the railroad wage agreement, the opening up of not a few large shops and factories, all these things are awakening hope, and now if patriotism and public spirit come to the rescue, they will be followed by an enlightened self-interest that will soon weaken distrust.

We say self-interest, because the idle funds of hoarders yield no return and are indeed an irretrievable loss—a loss to the hoarders and a loss to the general public.

The President and his advisers are now on a crusade against the hoarders, and the probability is that ere long the latter will become depositors again and investment-conscious. Then the wheels of industry will begin to hum. At least that is what the world thinks, and for the sake of the millions of unemployed we hope the world thinks right.

We call particular attention to the brief article on this theme found on another page from

Prayers for the Dead *Christian*, of Toronto, during the World War. The occasion for renewing attention to it is the fact that a well-known evangelist has

just put out a book in which he gives countenance to this practice of the Church in the Middle Ages which the Reformers rejected.

Dr. Griffith Thomas, we would remind our readers, was not only a distinguished Bible expositor and commentator, but as principal of Oxford College, England, and later professor in Wyckliffe College, Toronto, was well-grounded both in theology and church history. His latest book on the "Thirty-Nine Articles" published posthumously, is an authority of great weight on such questions as prayers for the dead.

We are thinking of Dr. T. C. Horton, late of Los Angeles, as we write, and whom the Lord called home on February 27, having satisfied him with long life and shown him His salvation (Ps. 91:16). Dr.

A Hero of the Cross Horton was a valiant standard-bearer of the hosts of the Lord—there were few like him. Together with that noble Christian layman, Lyman Stewart, he founded the Bible Institute of Los Angeles and served as its superintendent for twenty years, we believe. He also founded what is known as the International Fisherman's Club with the object of saving young men and then training them to go out after others with the same object. From this club men are now found on every missionary field in the world.

In his last years Dr. Horton was the energetic promoter of "The Gospel of John in Every Home" campaign, because, as he said, "it (the Gospel of John) was written especially for the unsaved." He was a great soul-winner, and were we not pressed for time to have this editorial notice appear in our present issue, we would gladly pause to emphasize his holy zeal in pulling men "out of the fire." He will not fail of his reward for "they that turn many to righteousness shall shine as the stars forever and ever" (Dan. 12:3).

A correspondent calls our attention to the fact that the reading rooms of our public libraries contain the secular magazines, and such religious periodicals as those representing Christian Science, the Unity Movement and the Roman Catholic Church, but that neither the MOODY BIBLE INSTITUTE MONTHLY nor any other evangelical Christian magazine is found there. Inquiry revealed that such religious magazines are placed in the reading rooms gratuitously by the various religious bodies that they represent. We have known this to be a fact, and in better days we have provided the MONTHLY free of cost to many such reading rooms, not only in libraries, but on ocean liners and related public places. Latterly, however, we have been obliged to discontinue doing so because of the expense, but we have thought that should the matter be made known to our readers, some of them might like to contribute the cost of the MONTHLY to be sent to some such reading room in their own city or elsewhere. Indeed, the correspondent in the present instance sends a subscription for this purpose, and it is at her suggestion that we are publishing this editorial note.

Magazines in Public Libraries

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Moody Bible Institute Monthly

Jesus: Consider Him

By Rev. Robert G. Lee, D.D., Memphis, Tenn.

An address at Founder's Week Conference stenographically reported

IESTEEM this one of the high privileges of my life when, by the guidance of the Holy Spirit and the invitation of your President, I have this opportunity of speaking in an institution where the name of Dwight L. Moody is on every mouth and in every heart. I love to think of him as one who rocked two continents toward God, and as invisibly here with the Lord Jesus this morning. And my hope is that my message this morning may be acceptable to the Saviour whom he preached and whom he served, the theme of which is, "Jesus: Consider Him" (Heb. 12:3).

Jesus, the outstanding miracle of the ages, literature's loftiest ideal, philosophy's highest personality, criticism's supremest problem, theology's fundamental doctrine, and spiritual religion's cardinal necessity. Personally, socially, politically, religiously, educationally, scientifically, Jesus stands as the supreme center of human interest today. He Himself is the standard of measurement, the scale of weight, the test of character for the entire moral and spiritual universe. He was born and reared in poverty, of a despised race living under a foreign yoke whose national existence was totally destroyed less than forty years after His death. He wrote no book, composed no poem, gave forth no elaborate code of laws, had no army, no navy, no sword, no libraries, no stenographer. His only pocketbook was the mouth of a fish. He invented no scientific appliance and founded no world empire. He was rejected by His own people and crucified at the hands of a mob, and yet the power and influence of Jesus of Nazareth goes far beyond the combined influences and powers of all the scholars, preachers, philosophers, statesmen, soldiers, scientists, singers, artists, sculptors, of all this world has ever seen or will ever see. Matchless Jesus Christ!

His name blossoms on the pages of history like the flowers of a thousand spring-times in the limits of one garden. It sounds down the corridors of the centuries like the music of all choirs, visible and invisible, in one anthem. It perfumes the air of continents like spice gales from heaven, and with no beating of drums or flare of trumpets, He holds the flag of equality over palace and slave market alike.

The World's Calendar Christianized

Yesterday you dated your letters February 2, 1932. The Greeks tried to date time from their Olympics, and failed. The Romans tried to date time from the founding of their great city, and failed. Justinian tried to date time from the levying of the taxes, and failed. In the French Revolution, they tried to date time from that revolution, and failed. But Jesus has stamped His name on the brow



Rev. Robert G. Lee, D.D.

of time and Christianized the world's calendar. What the Jews could not do, nor the Greeks, nor the Romans, nor the Frenchmen, Jesus of Nazareth, who wrote only once on this earth so far as we know, did. Yesterday His name was held in mind on every document dated in Russia, Japan, Washington, Chicago, or anywhere else in all the continents of His earth on which we live. He has written His name in our political economies, our laws, our statutes, in deathless literature, art, music, on the stars, on the brains and consciences of men. Oh, matchless Jesus—consider Him!

I

Consider Him first as the pre-existent Christ made flesh.

As one rides before a king on his coronation day to make a proclamation of his rights and claims, so John opens his gospel with one of the most mysterious sentences that ever illuminated the ages: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jesus was the complete mind of God translating itself into symbols that man could comprehend. What God thinks—what God feels—that was Jesus, and that is Jesus of Nazareth. Jesus expressed the complete thought of God fully and adequately, and uttered it once and for all with such precision and finality, that the inspired apostle had to say by the Holy Spirit, "The Word was God."

And what Jesus was in the days of His flesh to mother and child, publican and prodigal, hypocrite and harlot, devils and His disciples, saints and sinners, that is

what God is everywhere, to all men all the time. Jesus, who had glory with the Father before the world was, became the seed of David according to the flesh. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, as an offering for sin, condemned sin in the flesh." When His enemies threw slurs on His birth, intimating that He was an illegitimate child, He said: "Before Abraham was, I am."

The World Was Made by Him

But this pre-existent Christ was not flesh back in those creation days when this infant earth lay wrapped in swaddling clothes of light in the arms of the great Jehovah, for the Book tells us, "All things were made by him, and without him was not anything made that was made." He was not flesh when the pillars of earth were placed in their sockets, because the Book tells us the world was made by Him. He was not flesh when God's hand drew the blue curtains of the night for the first time across the wonders of the heavens and pinned them together with a star cluster, because we are told. He holds this world in the hand of His omnipotence and beneath the eye of His omniscience. He was not flesh when the first rays of light went out across the uncharted dark like a flaming archangel, in a blinding flash. He was not flesh when the first birds sang, the first winds blew, the first fires burned, the first sparkling water gleamed, because Paul, said, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist," or cohere or hold together.

But there came a time when this matchless, pre-existent Christ was made flesh. It was that day when in Bethlehem's out-house, a virgin who had never known a man went down into that mysterious land of motherhood and came back, pale and faint, holding in her arms the eternal Son of God. Every muscle of His was a pulley divinely swung, every nerve was of divine handiwork, every bone was divine structure, every heartbeat a divine pulsation, every breath a holy whisper. God's will, God's purpose, God's thought, was swathed in the mortality of Jesus Christ. As Milton said:

That glorious form, that light insufferable,
And that fair beam, the gaze of majesty
Wherewith He, wont at heaven's high council
To sit, midst of tribal unity,
He laid aside, and here with us to be,
Forsook the courts of everlasting day
And chose with us the darksome house of clay.

The supernatural birth of our Lord

Jesus is the alpha of our Christian faith. Accept that and everything else follows as a matter of course. Reject that and no one can tell into what blind paths our skepticism and infidelity in their mad career will lead us.

A Translation and Incarnation

The birth of our Lord Jesus in this world was a translation at the same time that it was an incarnation. It was a transfer of His person from a previous condition of existence to an earthly one. It was His being clothed upon with our nature. He was embodied in human flesh, exemplified in human action, and crystallized in human form. He was the great Creator born of the creature, the lofty Inhabitant of eternity sleeping in a horse trough of a cattle stall—the Son of man and the Son of God, both one. He was just as much Son of man as though He were not Son of God; He was just as much Son of God as though He were not Son of man—human and divine was He. He was so human that He got tired, and so divine that He said and still says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He was so human He got hungry, and so divine that He took the five loaves and two fishes and fed 5,000 men besides women and children. He was so human He had to pray, and so divine that in none of His praying did He make any confession of sin or any suggestion for need of repentance on His part. He was so human He had to sleep, and so divine He arose from sleep and rebuked the tempestuous seas into the peace of a babe asleep in its mother's arms. He was so human that a ship carried Him, and so divine that He walked on the waves to the disciples in their distress. So human that He accepted a village girl's invitation to her wedding, and so divine that He changed the water into wine. He was so human that He got lonely sometimes and longed for human companionship, and so divine that He said, "The Father and I are one . . . the Father hath not left me alone." He was so human that He wept at a grave as you and I have done, and so divine that with a voice of authority he raised Lazarus from the dead and handed him back alive to the empty arms and aching hearts of his sisters. This matchless, pre-existent Christ made flesh—consider Him!

II

In the second place, consider this incarnate *Christ working miracles*. He was a miracle greater than all His miracles, and yet He wrought miracles. He never met a blind man that He did not give him sight, nor the deaf and did not make him hear, nor the dumb and did not enable him to talk, nor the outcast woman but what He lifted and put her back in the path of white virtue. He never saw a sick man but what He made him well, nor a leper but what He cleansed him, nor a crazy man but what He restored his reason, nor a human need that He did not supply. He never faced a storm that He did not calm, never entered a sick room but what He healed the sick, and never met a funeral procession that He did not break up.

Teaching us what? This one thing: that in this universe there is something higher than the so-called laws of nature, namely, a Christ who was born in defiance to the laws of life and raised from the dead in defiance to the laws of death.

I am glad we live in a universe where God is not limited by His universe. We do not have a law-limited God. He made the world and He knows all about it, every attic, cellar, crevice or corner.

And when I think of the miracles Jesus wrought, I am glad that only one was a miracle of destruction and that was when He gave the demons permission to go into the hogs. That teaches us that the Devil's second choice is a hog. He will live in me if I let him, but he is also happy in a hog. He will live in the finest young woman in this building if she will let him, and yet he will be perfectly comfortable in a razorback. You can give your comradeship to one who has no more concern about your respectability than that.

Always Blessing Humanity

I love to think about the miracles of Jesus for the welfare and blessing of humanity, teaching us that we should never take diamond talents and do paltry work with them. If you are doing that, then you had better question as to whether or not you are following Him after all. Jesus put His talents on the altar for God for the blessing of humanity.

I am amazed to see how Jesus wrought His miracles. When I see our achievements of science, I wonder how some people can accept them and then put a question mark after any mighty work Jesus ever wrought. If I can take sawdust and make a baby food out of it, why should I say that Jesus could not change water into wine? Why should I say that Elijah could not go to heaven in a chariot of fire when Lindbergh flew alone from New York to Paris? Why should I doubt that Elisha saw the horses and chariots of fire when I can take a telescope and view the landscape for miles around, or see the world in a drop of water.

Some say they do not believe Samuel heard a voice in the Tabernacle, or that a voice from heaven spoke to Jesus at His baptism, or to Saul on the way to Damascus, and yet the same people sit at the radio and hear an orchestra in Alaska.

You remember when they dropped a pin in front of the microphone of the National Broadcasting System and amplified the sound and sent it around the world by way of Patagonia, until it became the sound of a thousand cannon in full blast, in one-eighth of a second. If man can do that, why should I doubt anything the Bible tells me of the miracles contained therein?

Some people say they do not believe that Balaam's ass talked. Why should I doubt it? They who deny that the ass talked compress a Caruso into the point of a needle, and do hundreds of wonders in a scientific way. We have gotten from old black carbon at least 900 different dyes of 5,000 different colors. And when I know man can do this, why should I doubt anything God has spoken of in His Book? Chromium resists corrosion,

and with the application of 7/10 of 1% chromium, the tensile strength of carbon steel is increased from 55,000 to 100,000 pounds per square inch. If man can do that, why should I doubt that Jesus made a crippled man walk? Denying a truth does not annihilate it. When I behold the marvelous miracle-working Christ, I accept every miracle He wrought or taught about in God's Book.

III

And then I come to another thing. Consider Jesus this morning as a teacher. They sent to arrest Him, but the officers went back without Him, and said they had Him barricaded in a high tower? No! They had Him surrounded with officers against whom they could make no headway? No! But they said, "Never man spake like this man."

Oh, what a teacher Jesus was! If you take the teachings of Plato, and Aristotle, and Socrates and all the rest of them and put them on one side, and the teachings of Jesus on the other side, the difference will be one between a speculation and a revelation, between an inquiry and a declaration, between an uncertainty and a certainty, the difference between groping and guidance.

No Orator Like Him

There are some speakers I wish I could have heard. Henry Grady, that great southern orator, spoke at a New England banquet until they said he reminded them of an animated aurora. I would like to have heard Alexander Stephens. Abraham Lincoln wrote of him: "I heard a little pale consumptive man speak two hours ago—he was from Georgia. Alexander Stephens was his name. My old dry eyes are still wet."

I heard a colored man speak once and he said, "If all the ships which carried black men to slavery were made into one wooden cross, it would cover the United States, having the head in the Atlantic, one arm in the lakes, another arm in the Gulf, and the foot in the Pacific. If all the black men ever held in slave chains were made into one huge black man, that body would cover that wooden cross. If all the slave chains were made into nails, they would be big enough to nail him to that cross. If all the tears and bloodshed for the cause of slavery were put into one cloud, it would drench the lands of the world." And as I walked out the door after hearing that man, someone said, "We will never hear the like again from mortal lips." But when I think of the teachings of Jesus whom they dared not arrest when they heard Him speak, I wish I could have heard Him teach. I wish I could just have seen Him—just have looked upon Him.

We have His teachings in His Book—marvelous Book—the Word of God! When you think of the teaching of Jesus, sometimes it was the overflow of graciousness, sometimes the fragrance of perfume, but sometimes He spoke and men drew back from Him as from a mountain that burned, when every word was a sizzling thunderbolt or an angry flash of lightning. But for sublimity of character and purpose and for truth-

ful profoundness, the teachings of Jesus claimed the sovereignty of the world.

In this day of doubters that have no divine messages and no beneficent audacities, I am glad Jesus believed the Old Testament Scriptures and in all He said and did, He never repudiated their authority or their revelation. The Old Testament Scriptures of that day were practically our Old Testament Scriptures today, and the supreme sanction for them is one that He gave us. It was the book of His ministry, of His education, and He believed those portions so vigorously assailed today, and pointed for His testimony to the Pentateuch, to Isaiah, Jonah, and Daniel, and surely what the Book was to the Redeemer it ought to be to the redeemed. Jesus accepted its teachings concerning creation, concerning sin, and God's purposes of grace through Israel, concerning the preparation for Himself. He used it to justify His earthly mission, to illustrate the ministry of the Cross, and in the great crisis of His life, He fed His own soul upon it as upon the living Word of God.

Jesus and Jonah

Jesus based the entire validity of His ministry upon the truthfulness and trustworthiness of the book of Jonah. Jesus believed that the fish swallowed Jonah, and used it to point to that resurrection hour when He should come out from the grave. And why should not I believe it? If God can make a man, He can make a fish big enough to swallow that man, and I believe it because the Lord Jesus believed it.

This Book comes to us drenched in the tears of contrition, expounded by the greatest intellects, worn with the fingers of agony and death, stained with the blood of those who died that it might be sent abroad throughout the world. It has had its enemies—Diocletian in the third century; the Dark Ages when it was said they could see the twilight of Christianity, but what they thought was sun-down was sun-up. Tom Paine tried to drown it; Ingersol sent his arrows at it, and it has its modern Jehoiakims cutting out its pages. It makes me think of an old man who had a grandfather's clock that wouldn't go. One day he wound it and it started striking till it struck two hundred, whereupon he cried to his wife, "Old woman, old woman, get up, get up! It's never been as late as this in the history of the world."

And with all its enemies, not one thread have its enemies taken from the fabric of this Book, not one drop of honey from its comb, not one string on its harp has been broken, not one spark of eternal fire has been put out. God's Book today travels more highways, knocks at more doors, speaks to more people in their mother tongue, than any book the world has ever known. It is translated into nine hundred different languages and dialects!

IV

But there is something else. I shall speak on it more fully before I leave this conference, nevertheless I want to spend a moment in the white sanctuary where unholy feet cannot walk, and look upon the crucifixion. Consider *Jesus crucified!*

"He was made a curse for us"—made sin. Jesus, so keyed to truth, mercy, justice, and love made a curse, made sin! Jesus, the Teacher come from God, made sin, made a curse! Jesus, the image of the invisible God, the express image of His person, made a curse, made sin! Jesus, the Father's heir of all things, by whom God made the worlds, made a curse, made sin! Jesus, worthy of more honor than Moses because the builder is worthy of more honor than the house itself, made sin, made a curse! Jesus, called by the Father a high priest after the order of Melchizedek, made a curse, made sin! Jesus, concerning whom the Father said, "This is my beloved Son in whom I am well pleased," made sin, made a curse!

There was one verse which it took me ten years to get courage to speak on—the verse which says, "For him who knew no sin did God make to be sin in our behalf, that we might become the righteousness of God in him." On the cross Jesus became all that God must judge, that we through faith in Him might become all that God cannot judge. O blessed truth!

V

And finally, let us turn from the cross to which we shall return in these conference days, and look at Jesus *risen from the dead*. It was a terrible day when Jesus died—the mob, the scourge, the army, the midnight, the dripping blood, the voices, the lightening, the dice, the earthquake, the veil rent in the Temple, the rich man going down to the governor, Pilate, and asking for the dead body and Pilate saying, "Is he dead?" Then Joseph came, and Nicodemus with the spices, the body was put away in the tomb and some women saw where they placed Him.

What a day it was! For the disciples it meant that His only crown was a crown of thorns; His only kingdom, a grave; His only royal cup, a sponge of vinegar and gall; His only scepter, a weed; His only throne, a cross of wood;

His only palace, a darkened tomb. They said "It is the end," and life to them in that one brief day was turned into a desert where no spring sparkled, where no flower bloomed, where there was only black night in which no star glimmered. They all said, "He is dead!" But on that blessed third morning, He arose from the dead, and the truth echoes down the ages that Jesus Christ is alive and holds the keys of death and of hell.

It was not a dead Christ that lit those Pentecostal fires in the upper room, that sent out those early Christians and enabled them to carry the gospel to the uttermost frontiers of heathendom, that held the gaze of the dying Stephen as he claimed forgiveness for his murderers—it was no dead but a living Christ!

While today's health may be tomorrow's sickness, while today's wealth may be tomorrow's poverty, while today's happiness and companionship of joy may be tomorrow's aching solitude of heart, today's Christ is tomorrow's Christ, the same yesterday, today, and forever. To Him there is no slough of despond, no hill of difficulty, no doubting castle. He will see to it, if we follow in His way, that no weapon formed against us shall prosper. And so with the apostle Peter, when we think of that empty tomb in that garden, we would say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Jesus, matchless Jesus! Your Saviour! My Saviour! The One who bore our sins in His own body on the tree, the One who on the cross became for me all that God must judge, that I, through faith in Him, that you, through faith in Him, might become all that God cannot judge—this wonderful, blessed Jesus, upon whose face some day we shall look—consider Him!

Meditation

(In the Forest)

By Ethel Bellinger Hansen, Hawthorne, Calif.

Your yellow pines make odorous the night,
Your silver firs are sighing in the breeze,
Your waterfalls are murmuring far below,
Your feathered songsters waken in the trees.

O Master Hand, that made a yellow pine,
That spread the silver sheen along the fir,
That prisoned myriad tints in falling spray,
That caused the heart with vibrant note to stir:

Grant, I beseech, some measure of Thy grace,
So to enrich and animate this clod,
Though but a pilgrim on life's toilsome way,
As to exalt the majesty of God.

Divine Power over Sin and the Sun

By Rev. Homer W. Grimes, Rumney, N. H.

THE miracle of arresting the sun in its course through the heavens as recorded in Joshua is easy for a Christian to believe. Without trying to change the translation—and the context certainly does not warrant it—a believer can accept such recorded phenomena without question. One does not need the findings of natural science upon which to rest his faith. Science pursues its course in a maze of doubt, only to find itself saying at the end, "Well, it does tally with the Bible record."

Joshua's exploits have been doubted by the destructive critics for years. It remained for the pick and shovel of the archaeologist to bring the vindictive facts to the surface. Professor John Garstang, director of the Department of Antiquities for the government of Palestine since the World War, has made excavations recently which, he writes, "give a complete verification of the biblical narrative as set forth in the books of Joshua and Judges."*

Science and Genesis

If men will not accept God's Word by faith, they certainly have opportunity to see its truth brought to light before their eyes. The minister, in an endeavor to be "modern," need not drag faith in the dust by trying to bring the works of God to the level of man.

Scientific men have long sought refuge in the first page of Genesis. Here they were thought to have a wide field for their irreverent conjectures. It has not been long since they proved conclusively (?) that verses 3 and 14 of the first chapter of Genesis contradicted each other. Verse 3 reads, "And God said, Let there be light," while verse 14 states, "And God said, Let there be lights." Science later admitted its mistake. It found that cosmic light existed ages before the sun was differentiated from the general luminous, nebulous mass. This vindication of the Genesis account also clarifies the future phenomena prophesied in Isaiah 60:19: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." We also read in Revelation 21:23: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." A light shall shine long after the sun has grown dim!

Other Witnesses to the Long Day

Let us give brief consideration to the miracle of the sun standing still as recorded in the book of Joshua. There are many fine explanations from many devout sources. Some speak of the refraction of light, some of a dip in the pole, some of the "silence" of the sun as meaning that

clouds came to give Israel refuge from the terrible heat of the day of battle, and others say it seemed longer than it really was. As stated before, the context seems to make it necessary to accept the story as it is given in the Authorized Version.

We notice that the historian gives full credence to the event. He does not fail to justify its importance by inserting a quotation from the book of Jasher—a collection of war songs and ballads. It is also significant to note that this day—unlike any other before or after—has found its way into the records of other peoples as well. Herodotus tells of learning of such a day from the records of the priests of Egypt. Chinese writings contain the account of such a day during the reign of their Emperor Yeo, who was contemporary with Joshua. Lord Kingsborough, in his history of the Mexican people, tells of such an event in their ancient writings. Habakkuk tells of a time when "the sun and moon stood still in their habitation" (3:10). A similar phenomena is recorded in II Kings 20:1-11, where God set the sun back ten degrees as a sign that he would answer the prayer in behalf of the healing of Hezekiah.

Why not accept this phenomena as true? Notice the record in Genesis 1:14-18: "And God said, Let there be lights in the firmament"; "And God made two great lights"; "And God set them in the firmament." With a word He decreed the existence of the sun and the moon; with one command He made them, and with one motion He placed them in the firmament. How simple the matter of controlling them afterward. Read Psalm 33:6-9 in this connection.

When God took upon Himself the form of man and lived among men He constantly frustrated the laws of nature by His miracles. When cruel men nailed Him to the cross "there was darkness over all the earth until the ninth hour. And the sun was darkened" (Luke 23:44, 45). The elements of nature responded to the events of that awful hour. All creation was close to the Creator. It has never been out of His hand. Is it not easy to believe that God could stay the sun in the midst of the heavens to keep His promise with Joshua?

The Sun and Human Affairs

This great heavenly body is full of interest and its study brings to our attention many spiritual lessons.

The sun has tremendous influence on all human affairs, we are told. The Hudson Bay Company says that an analysis of their fur catches over a century shows a remarkable agreement between sun spot cycles and the fluctuations in the quantities of pelts obtained. Professor Tchijsky, an imaginative Russian economist, attempts to prove that our wars and financial depression are linked with the action of the sun spots. A British writer is bold enough to state that there is a similarity

of relationship between our wheat prices and sun spot frequency. Our climate, we know, is entirely a matter of solar influence. To the scientist and the engineer the sun is the most important body in the universe.

Although the sun is 93,000,000 miles distant from the earth, yet it is the source of all our energy. It is hard to imagine one saying he can get along without God, when he admits he cannot get along without this small part of His creation. The sun brings light, heat and healing. These essentials of physical life come from this luminary. Is it hard to trust the soul and the spiritual life to the Creator? Is anything too hard for God?

The sun is indispensable, yet no one has ever really seen the sun. Science has learned that immediately over the sun itself is a layer of white clouds about 500 miles in diameter known as photosphere. Beyond this lies what is known as the reversing layer, about 1,000 miles thick. Above the reversing layer lies the chromosphere, 5,000 miles deep. This is so furiously active that it tosses up great tongues of glowing gas to a distance estimated at 100,000 miles. Beyond all this lies a pallid corona extending outward 300,000 miles and visible only during an eclipse. We cannot get along without the sun, but we think we can get along without the Saviour. Because we cannot see Him we will not trust Him.

The Christ of Creation and of Calvary

It is difficult to estimate the power of the sun. It radiates about 4,600,000 horsepower of energy for every square mile of its surface. We are informed that if one sunbeam could be harnessed, its power would be sufficient to drive the wheels of all the industries of a great city. Tons of water from ocean, lake and river are lifted by its power. Tons of sap lifted to the tips of great trees create new life within. What an illustration of the power of God! How it lifts! The Creator spent His blood on Calvary and rose triumphant from the grave to give power to men. There is a mighty truth in the song, "Love Lifted Me." A young university student recently sought guidance in the midst of the usual quandary that attends a course in modern science. He said to me:

"Is there anything in the gospel you preach that is better than Buddhism?"

I replied, "The cruel bandit on the borders of China may carry on his nefarious business and still be a good Buddhist. Let me bring Christ to that bandit; let him accept Christ as his own personal Saviour, and that man will no longer be a bandit." Such is the lifting power of the Christ of creation and of Calvary.

The sun that is so welcome on a cold day can send misery and destruction by its terrible heat. That which works for one's good today may be one's harm tomorrow.

Moody Bible Institute Monthly

*Joshua, Judges (Richard R. Smith, New York).

"He maketh the sun to rise on the evil and on the good" is the scriptural picture of the mercy and grace of God. Today is the day of His mercy. Tomorrow may

be the day of His justice.

God's power over sin is more wonderful than His power over the sun. He arrested the sun in its course for Joshua. He ar-

rested sin in its course for all men at Calvary. "For the Lord God is a sun and shield; the Lord will give grace and glory" (Ps. 84:11).

Genesis and Science

By Rev. Abram M. Long, Philadelphia, Pa.

IF THE Holy Scriptures are in truth the inspired and final Word of God as they claim to be, and as we believe, then there can really be, apart from them, no explanation of the origin of the universe worthy of the name scientific.

Science must base its conclusions upon *observed* phenomena. In any such case, however, where there are no physical phenomena to observe, or in the event that the phenomena have fallen entirely beyond the sphere of human experience, it must become apparent that there are no conclusions to draw that are scientific. The latter of the foregoing conditions needs no comment. Concerning the former the Scriptures tell us that the "things which are seen were not made of things that do appear."

Since then, neither the universe nor man were made of things which are or can be seen, there are no data upon which a deduction can be made. Any scientist, therefore, who attempts to give us positive information concerning the origin of things solely from their present form or nature, speaks with no more authority than

a child who tries to clothe the creature of its dreams in calicoes. By that very token he has stepped out of the ranks of scientists and into the realm of the-
orists.

We may, of course, indulge in the so-called "inductive leap" by assuming that beyond the sphere of experience phenomena will behave in the same manner as they do in the sphere of immediate observation and experiment. The leap is dangerous enough when we have the already existing phenomena with which to start. But when we widen that chasm by saying that "before" any human experience there existed phenomena that behaves as they do at present under observed experimentation, then the inductive leap will prove fatal. There is nothing upon which to leap. If matter always existed, the hazard would be considerably reduced; but the Word clearly states that the things which are seen were *not* made of things that do appear.

The biologist, the physicist, the astronomer may give forth their evolutionary theories or any other vagaries. They may

be interesting in so far as they are fanciful creations of the mind; but so far as any weight is to be attached to them, there is none.

We will never know how the universe came into being through scientific discovery or investigation. There is one way, and only one, by which we can know with any positive degree of finality. That is the way of faith in the revealed Word of God. "Through faith we understand that the worlds were framed by the word of God."

Faith alone in a divine revelation is the key. "For God spake and behold it was done; he commanded and it stood fast." When we apply that principle of faith to the first verse in Genesis, "In the beginning God created the heaven and the earth," how majestic, how rational, how all-satisfying it becomes! He created them. Then He is absolute sovereign of the heaven and the earth. All things obey His voice. Then He can preserve and govern His creatures for their own good and for His glory. In such a God we can put all our trust and abide in peace.

The Red Sea Miracle

By J. W. Newton, Toccoa, Ga.

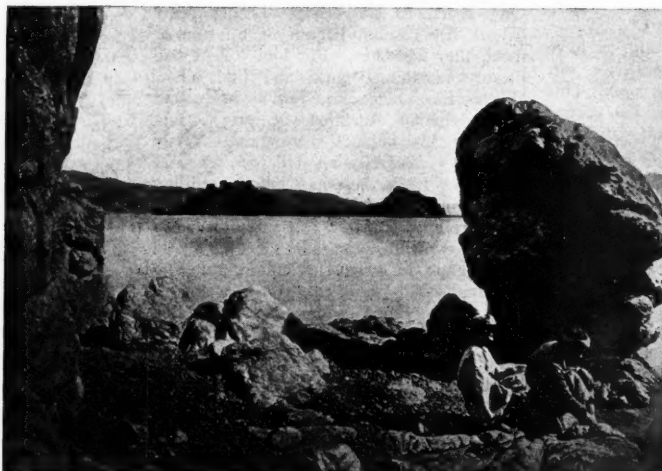
THE fact that the crossing of the Red Sea is mentioned thirty times in twelve different books of Scripture is proof of its importance. Many discussions of the miracle, however, fail to mention all the prominent points connected with the narrative, and some are misunderstood. This article is intended to supplement that on page 589 of the *MOODY MONTHLY* of last August. Some prominent writers have failed to notice important items of the account, and it is in the interest of the accuracy of Scripture that this is written.

Until Edward Naville in 1884 discovered the sites of the cities of Rameses and Pithom the starting point of the Israelites was unknown; but when their starting

point was found, their route was easily traced. Until they reached Etham their way was easterly, directly away from Egypt. Here the order was given to "turn" and "encamp by the sea" (Exod.

14:2). This apparently brought them into a trap with the sea on the east, mountains on the west, and the desert on the south. Their camping place at the end of the day after they left Etham determines where they passed over the sea; it was just one day's march of the host from Etham (Num. 33:6-8). No other camp was made between Etham and the place of the crossing.

Now this simple fact has been lost sight of by some of those who have written on the Exodus, and has led to unscriptural views of



The Red Sea

the crossing. Etham was "in the edge of the wilderness," we are told twice (Exod. 13:20; Num. 33:6). That means that it was at the head of the sea, and a day's march would bring them about fifteen

miles down the west side of the sea. At that time the sea is known to have extended much further north than at present, and the width at the place of crossing is estimated to have been about two miles and the depth about eight or ten feet. Thus there was at the place of crossing a body of water from ten to fifteen miles from the head of the sea, and wide and deep enough to have overwhelmed the chariots of Egypt. There is a moderate curve of the site at this place, as is shown in Sir J. W. Dawson's *Egypt and Syria* (p. 66); and a powerful wind blowing somewhat north of east would force back the water below this bend, while that above would be pressed the other way, and thus there would be a broad dry passage made through the midst of the sea at this place.

The miraculous part of the passage is

plain; the power and effect of the wind, its coming exactly at the right time, and the complete drying up of the bottom so that such a company could cross upon dry ground. The waters were held back above and below them so that Pharaoh's army could not make an attack upon either flank and "were a wall unto them (Israel) upon their right hand and upon their left." The same expression is found in I Samuel 25:16 where David's men were a wall to Nabal's shepherds, that is, a protection. So the piled up waters, held by the force of the wind, were a protection to Israel. If there was a low tide when the wind began and a high one when the water flowed back upon the Egyptians, it would have helped both ways.

That the Exodus was a fact cannot now be denied, because the excavations in Palestine have shown that its cities were

built and occupied by the Canaanites until the conquest of the land by the Israelites, which is marked by the charcoal and ashes from the burnt cities they captured. All above this archaeological line is Israelitish; all below Canaanite. Thus the ruins confirm Scripture in the most positive way. But there is more than this. Interwoven into the Pentateuch are many Egyptian words, proving that its author was very familiar with Egypt, and that the Israelites dwelt in Egypt, and from thence went to Canaan. Excavations in Bible lands always confirm Scripture, never show it to be wrong.

Every section of the route from Egypt to Canaan has been carefully gone over by scientific men, and its perfect agreement with the narrative of Moses proved. Thus science confirms the Pentateuch.

"Dad Needs Me at the Gazette"

By Bernhard Ragner, Paris, France

I
JOHN FREEMAN could scarcely believe his eyes. Still, there it was in unmistakable black and white, as inescapable as ink stains on a tablecloth. Throbs of angry rebellion swelled from his heart, and he clenched his fists as he read and re-read his mother's letter.

"No! no!" he growled savagely as he paced his room. "I will not do it. After all, they have no right to ask it. I'm a man now." He was just twenty-two, having received his A.B. degree the preceding June. "A man must live his own life, unimpeded by false conceptions of duty, and paternal letters won't prevent me from living mine."

Clutching the letter, he tore it into pieces.

"Anyhow, I owe them nothing. I have paid for all that life has ever given me, and nobody's going to rob me now. This year of study in Paris is mine; I've earned it fairly, honestly, with difficulty, and nobody—nothing—shall take it from me."

Perspiration appeared on his brow. "Whew!" he whistled, as he opened the window, "It's getting hot."

A piquant October breeze struck his face and echoes of laughter came from the boulevard. It was autumn in Paris, and the city of light and laughter by the River Seine is never so entrancing as when autumn's golden glory colors the foliage of the Luxembourg Gardens in myriad tints and shades. In the distance, John could see care-free children, bubbling over with merriment, sailing miniature boats upon a diminutive sea. Sweethearts were meeting for the Sunday-afternoon promenade. The band of the Garde Republicaine was playing a selection by John Philip Sousa, for even in Paris the martial strains of the late American march king are popular. Still farther away soared the Eiffel Tower, a skeleton finger of iron

pointing defiance to the sky. At his right was the Pantheon, the majestic, secular temple where the great and good of France lie buried. "What is so rare as an October afternoon in Paris!" murmured the youth, paraphrasing Lowell's poem.

And they wanted him to forsake all this. Never! Lines of grim determination settled about his mouth, as he reviewed the thousand-and-one abstinences, self-imposed, which had made his stay in Paris possible. He had worked, slaved, sacrificed but his reward had come, at last!

II

Almost unconsciously, his mind wandered back to the long, wearisome struggle which had preceded his graduation from Ohio Northern University. Lead years of self-deprivation, barren of all amusement, they had been. For him college had meant one thing—work, and that alone. While others were enjoying themselves at the Adelphian reception, he was setting type for his father's newspaper. While classmates were chasing dull care away at the junior frolic, he was writing headlines for Saturday's *Ada Gazette*. John had stood well in his classes; he was deservedly popular with his comrades, but he dared not engage in extra-curriculum activities because—"Dad needs me at the *Gazette*." This response had become classic at Ohio Northern. It was parodied in the junior minstrel show. It was burlesqued in the class-day exercises. It was the subject of a humorous poem in the *Northern Annual*.

But it was no joke to John; to him, it was tragedy, realistic and inescapable. For John was the son of the over-worked editor of a small-town struggling newspaper, with all that this implies. When John was in his second year in high school, he was initiated into the mysteries of the linotype. In his senior year, he could have been elected editor of the *Annual*, but he dared not be a candidate. "Dad

needs me at the *Gazette*," which meant there was copy to edit, news to procure, and headlines to set in the *Gazette* office. College years were merely a drab repetition of high-school days.

Eventually, graduation! Better still, John had won the Whitworth scholarship for one year of study at the Sorbonne, with all expenses paid. He had always displayed an unusual facility in mastering French, and nobody was surprised when he won the coveted scholarship.

"I don't know whether to be happy or not, my lad," said his father. "I had hoped that, upon graduation, you would come to help me with the *Gazette*, even more than at present. I'm not the man I used to be. I need your assistance, but—go to Paris, my boy. Spend your year of study at the Sorbonne. You have earned it twice over. I realize and I am thankful for the sacrifices you have already made for us."

So it was settled. In August, John took one of the student cabin boats to Southampton, spent a glorious two weeks in England, and crossed the channel to begin his studies.

III

Silently, he gazed upon the torn fragments of his mother's letter. Although he knew it almost by heart, for motives which he could not explain, he hastily gathered the bits from the waste basket, and patiently, laboriously, began piecing them together.

If he obeyed the unexpressed request of his mother, it would sound the death-knell of his hopes. Good-by to Paris, farewell to his career at the Sorbonne. No; he would not do it. They had no right to ask it, he reiterated.

"Your father was stricken with apoplexy last Thursday," ran his mother's letter. "For a while, we thought we would lose him, and once I was on the point of

cabling you. But God in His mercy spared him, and Dr. Arthur says he will live ten or fifteen years, provided he takes a complete rest and abstains from all excitement.

"Since your father's stroke, things have been very upset. I immediately telegraphed to the State College of Journalism for a young man to run the paper, but the embryonic Horace Greeley they sent is a hopeless failure. He means well, and work does not terrify him; but he has no sense of news values. He insists on filling the paper with long-winded editorials, while omitting to chronicle the births, deaths, and marriages which take place. Last week he ran the Maxwell-Bolton marriage in the obituary column, with what results I leave to your imagination. He also got the Rev. Mr. Mitchell's initials wrong, and you know how fastidious the pastor is on this point. Worst of all, he signed a new contract with the Famous Furniture Company and gave them the wrong price per column inch, thereby causing a loss of more than a hundred dollars."

John began arguing with himself.

"After all," he mused, "mother must be exaggerating conditions. That's a personal trait with her, and I don't blame her. *The Gazette* has a charmed life; nobody can kill it, not even this journalistic marvel from the state university. Shucks! It doesn't take any brains to run a one-horse, country newspaper."

John realized the fallacy of this statement, but when a man argues with himself he uses even the worst arguments which come to his mind.

"He'll eventually learn the ropes, and in the meantime—I shall remain in Paris. If mother really needed me, she'd say so."

But there was an insistent doubt in John's mind which refused to be argued out of existence and which pounded away at his brain, as he dressed for a stroll on the Boulevard Saint Michel.

IV

Came a knock at the door.

"*Entrez,*" said John.

"*Monsieur John Freeman, n'est-ce pas?*" asked the stranger, as he extended his hand.

"*Oui, monsieur,*" replied the young man, "but who are you? I've seen you somewhere, I think—long ago, but for the moment, I can't place you."

His mind drifted back to Ada, Ohio. He was in the home of Professor Douglass, head of the French Department of the university. The steel-gray eyes, the Van Dyke beard—

"Why—you must be Professor Charles Didier! I recognize you from your photograph which still stands on Professor Douglass' piano."

The caller smiled. "How is my ancient friend? I received a letter from him yesterday, and he asked me to look you up. You must have been a mere youngster when I was exchange professor at North-ern."

"*Certainement,*" smiled John. "Give yourself the trouble of taking a seat." That's the polite French way of asking a visitor to sit down.

"*Merci,*" from the professor. Then his eyes encountered the fragments of the letter pieced together upon the table. A look of bewilderment flashed over his face.

"What sort of cross-word puzzle is this?"

John flushed nervously.

"A sweetheart's quarrel?" teased Professor Didier, "with some Lucile or Irene in Ohio?"

"No! no! no!" exploded John, rather

must tell somebody." In short, excited sentences, he revealed the contents of his mother's letter.

Professor Didier listened sympathetically.

"What shall I do?" implored John. "You've offered to be a sort of father-confessor—tell me what to do."

"It is not for me to command," remarked the Frenchman gravely. "Look into your heart, and there you will find your duty written in letters no man can misunderstand."

"What is the heart?" challenged John impatiently. "Merely a physical organism for pumping blood; is it a guide for ethical or moral action?"

"Look to your conscience then."

"Conscience! What is this mysterious thing called conscience? Do you seriously believe that it is my duty to bury whatever talents I may have in the backwater of Ohio, where they will wither and die? Have I not a duty to myself, to posterity, to develop that which is within me? No great literary work ever came out of a Main Street village."

"The Pharisees said something similar about Nazareth," interrupted Professor Didier, "and all history is a refutation of their colossal error. For something good and great did come out of Nazareth. John Bunyan didn't need a favorable environment to write his masterpiece; he wrote it from a prison cell. Victor Hugo wrote some of his greatest poems while in exile, wrote them in tears and blood. If you have something within you throbbing for ex-

pression, it will come out, regardless of geography. Whether you live in a palace or a hovel, on the Boulevard Saint Germain or on Main street won't matter."

"But I was not born to waste my talents as editor of a hick-town paper," continued John, growing oratorical. "Why should I expend my efforts composing drivel about Farmer Harbord's litter of pigs or Mrs. Smith's new baby? Can you imagine a life of accumulating and publishing small-town chatter and gossip? I must remain in Paris and develop my gift of writing; then the world will hear from me."

Professor Didier waited patiently until the young man had finished.

"My son," he began quietly, "a crooked man cannot draw a straight line. That is an axiom of draughtsmanship and of sociology. Similarly, a false man cannot write a true phrase. The falsity of his character will creep into his writing, vitiate its strength, deform its beauty, and destroy its power. Do you imagine a dishonest man can write an honest sentence? Not in ten thousand years. He may master all the tricks of rhetoric and obey all



A Boulevard in Paris on a rainy afternoon

savagely. Then, realizing the discourtesy of his manner, he apologized. "It's a letter from —"

"My dear boy," quietly interposed the professor, "I am not here as an inquisitor. I have called on you at the request of my friend Douglass to welcome you to France. I hope your stay in Paris will be pleasant and beneficial, and I should like to have you come to tea Friday afternoon. You know, 'Five o'clock tea' is a pleasant, Parisian custom for stimulating friendship, pleasant conversation, and innocent amusement. Madam Didier will be glad to greet you."

A pause. Then—

"And if at any time, I can serve you in any way, please feel free to call upon me. That is not a banal phrase; I mean it sincerely. I am a Huguenot (my ancestors suffered for their faith, some of them fled to America), but this does not prevent me from acting as father-confessor to many young men in the university." His eyes twinkled.

Another pause. Suddenly, John found himself speaking.

"Let me tell you about this letter—I

the rules of grammar, but fashion his phrases as he will, they will lack the ring of sincerity, without which literature is nothing. This is the secret of literary power."

"You're trying to preach a Huguenot sermon," protested John.

"On the contrary, I'm giving you a free lecture on literary criticism. My students at the Sorbonne pay francs and dollars, marks and pounds, for such advice. And I'm giving it to you—free of charge. I have half a notion to send my bill to your father."

This friendly raillery relieved the tension. Both Professor Didier and John laughed. Then, the former continued:

"What I am saying is no invention of mine. It has been known by the writers of all the ages. Do you want an authority? Let me quote Ruskin. He once wrote, '*All the virtues of language are, in their roots, moral.*' Marcus Aurelius, John Milton and Ralph Waldo Emerson practiced that precept. Here is another, from Schopenhauer: '*Literary style is the physiognomy of the mind, and a safer index to character than the face.*'"

"But weak men have sometimes written great books," objected John.

"Sometimes," cautiously admitted the professor, "but even in their weakness, they were honest, and true to themselves. Of course, I do not assert that sincerity alone can create a great book; but, without it, a writer becomes a mere phrase-maker."

"But you—you are not weak," he continued. "You know what your duty is, although you fight against it. You see the light. Please don't extinguish it. For the moment, let us forget ethics and morals. Let us think only of your career. Let us take the standpoint of literary technique, and that alone. *Eh bien*, despite a year of study in Paris, if you evade your duty to your parents, your desertion will be inevitably reflected in your writing."

John shook his head dubiously. "I am still unconvinced. If I must choose between a year in your classroom and a year in the *Gazette* office, it seems to me the former will better advance my literary ambitions."

"Meditate on it, my lad," counselled the professor. Then he changed the subject.

V

In the days that followed, John acted on the professor's advice. He did meditate on Didier's theory of literary greatness. He ransacked the American library for examples to refute the kindly Frenchman, but he found none. At last, he had to confess himself beaten, and agreed that Didier's theory was based upon fact. But this did not mean a decision to return to America. Instead, by reaction, it reinforced his determination to remain in Paris. For he defined the word *duty* according to his own inclinations. Duty? Why, it meant duty to himself—to remain in Paris, to study the great French stylist, to express his inmost self in essays, stories, novels—that was it! What else could it mean? Still, the doubts provoked by the professor's literary sermon lurked in John's subconscious mind. They grew. They irritated him. They made him uneasy.

These doubts attained Brobdingnagian

proportions when several copies of the *Gazette* arrived. Blue pencil marks (the work of his mother) covered the first page, each indicating an error—of fact or of judgment. Horrors! Here was a headline which gave a wrong impression of the article which followed. Here was the community church located on the wrong street. Here was a police court hearing mixed up with a young people's social, making a humorous hodge-podge which the New York "colymnists" would reprint with satirical comments. John groaned as he counted the mistakes this one issue contained.

But, return home?

He was not ready for such a step.

Two days later, John received a letter signed Robert Davis. "Professor Didier," it said, "has given me your name as an American who might like to attend the little reception we are holding next Sunday evening at eight o'clock, at 65 Quai d'Orsay. You will meet American college men and women, like yourself, studying in Paris. There will be music, a friendly social, and a cup of chocolate. Please arrange to come. The *atelier* is on the third floor."

VI

"*Atelier*—why, that means a studio," thought John. Ah, a studio party on Sunday night! What would the folks back home say? Well, why not? After all, Paris is Paris, not Ohio.

It was chiefly curiosity that directed John's footsteps to the Quai d'Orsay the following Sunday night. He passed the Chamber of Deputies, the Ministry of Foreign Affairs, the Champs de Mars. A million lights illuminated the Eiffel Tower. Finally, he came to No. 65. He climbed the stairs to the Davis *atelier* (as he thought). A familiar strain of music struck his ears.

"What's that?" he exclaimed in surprise. "I must be in the wrong house." Youthful voices were singing.

"Abide with me! Fast falls the eventide,
The darkness deepens—"

A feeling of homesickness suddenly came over John. It was his mother's favorite hymn. Like a motion picture, a rapid succession of childhood scenes flashed before his eyes—his home, the college campus, the community garden with its war monument, the doorstep where he had said good-by to Agnes.

"Help of the helpless, oh, abide with me.

Change and decay in all around I see;
O Thou, who changest not, abide with me!"

By this time he had reached the third floor. "Come right in," was the greeting which awaited him. Why, this is where the music was coming from. Inside, he found about a hundred young people singing the old, familiar hymn.

"A bizarre studio party," thought John, as he took a seat, "but I'd better stay."

Then followed other hymns, a musical program by two artists from the American Conservatory of Music at Fontainebleau, and a short talk by Mr. Davis, just like college chapel.

VII

"This meeting tonight," explained the speaker, "is a Main Street institution on a Paris boulevard. It is known as the

Atelier Reunion of the American Church of Paris, because it was first held in a studio. It has existed for more than a quarter of a century. The Atelier Reunion aims to bring the Little Brown Church of Hometown, U. S. A., with all that this implies, to the American students and artists of Paris. Our aim is to cure homesickness, to banish the blues, to give courage in the hour of weakness and temptation."

John's thoughts speeded back to Ohio, to his stricken father, and to the *Gazette*.

"The Atelier is the touch of home which joins the American student in Paris to the noble, simple faith of childhood days. I realize that, in these skeptical days, it is popular to belittle Main Street, sneer at its beliefs, deride its supposed ugliness and narrowness. And still, if the world is ever to be saved, it will be by the wholesome faith of Main street. As for art, let me tell you that there is more genuine art, and more real music, in the noble hymn we have just sung than in all the jazz compositions of the past five years. 'Abide with Me' contains a truer, finer expression of the soul's aspirations than most of the stuff that masquerades as art and literature today. Indeed, if you want genuine literary and musical merit, go to the hymn book. There you will find Whittier and Addison, Arthur Sullivan and Joseph Barnby, plus the great saints of the Church. Many of you have been singing great literature all your lives without even knowing it."

"Morality is not a matter of geography," continued Mr. Davis. "The true man, the real woman, have one code of conduct, no matter how often their street or city address may change. Right is right, and duty is duty, regardless of latitude or longitude. You can be just as honest, as truthful, as decent on a Paris boulevard as on Main street, but the temptations here are greater. That is why we are here to help you. Indifference, carelessness, indolence, these are the triple evils against which you must fight. Also unwillingness to recognize your inevitable duty."

John gave a start, and then looked anxiously about him to see if others had noticed his gesture.

VIII

"Two orientals," continued the speaker, "are battling for the mastery of men's souls—Omar of Naishapur and Jesus of Nazareth. Each man must choose which one he will serve. They have only one thing in common; they were orientals. Here the resemblance ceases. Jesus was a stoic, an ascetic, a believer. Omar was an epicurean, a skeptic, an indifferent spectator of life. Jesus preached duty; Omar, pleasure. Jesus believed in the immortality of the soul. For Omar, death ended all. For Omar, this life was merely

"One moment in annihilation's waste"

to be followed by the 'dawn of nothing'. For Jesus, this universe was pregnant with meaning, with beauty, with hope; for Omar, it was purposeless, unmeaning mechanism.

Omar or Jesus? Paris or Ohio? The Sorbonne classroom or the *Gazette* office? Indulgence of selfish whims or devotion to his parents? These were the queries that

flashed through John's mind.

"For eight centuries men have been seduced by the music of Omar's verse, but no man has died as a martyr for his barren, hopeless philosophy.

"Omar wished to take this 'sorry scheme of things,' shatter it to bits, and then remold it closer to the heart's desire, but he refused to tackle the job. Jesus was of different caliber. Omar shirked his duties when he did not deny their existence. Jesus assumed them courageously, confidently, wholeheartedly. Omar was a slacker, but Jesus was a front-line volunteer in the war for better things. Men have admired Omar's literary craftsmanship, but they have gone to the rack, to the stake, for the faith of Jesus and for faith in Jesus. And today, each must make his choice.

"Here in Paris the cult of Omar is particularly strong. His arid gospel of despair, of self-indulgence, the cowardly flight from a reality which men dare not

face, the search for artificial paradises—all these will appeal for your loyalty and service. But the Atelier Reunion, in transplanting the invulnerable faith of your mother to Paris, brings you a nobler, better gospel. We appeal for a higher loyalty, for a supreme faith; we plead for personal, vital allegiance to the greatest Oriental of all times, the Saviour and the only Saviour of men—Jesus of Nazareth, the Son of God!

"Which city will be the capital of your soul—Naishapur or Nazareth?"

IX

The challenging words resounded in John's heart. Spellbound, he listened as Mr. Davis portrayed the problem which each man must settle for himself, Omar or Christ? Naishapur or Nazareth? Pleasure or duty? Ah, it was not mere oratory; it was "a slice of life."

And then, youthful voices took up another strain:

"Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, Christian, follow Me!"

John's conscience was the battleground of contradictory allegiances: self or others, egotism or self-sacrifice, the Rubaiyat or the gospel of God's grace, Omar or the Lord of glory?

"Jesus calls us! By Thy mercies,
Saviour, may we hear Thy call!"

John joined in the singing, and gave utterance to the prayer of his heart.

"Give our hearts to Thine obedience,
Serve and love Thee best of all!"

The familiar melody rang in John's ears as he went forth into the starry Paris night. But there was a smile on his face, a new gleam in his eye, a new peace in his heart, and a new determination in his soul—"Dad needs me at the *Gazette*."

Three days later he sailed for home. The Nazarene had conquered.

Life Extension

By Ernest A. Eggers, Hospital Evangelist, New York, N. Y.

THERE have been instances of men hopelessly insane that wanted to die, and they required constant watching.

Also some who were temporarily deranged, that sought to end it all, and a few, who being utterly discouraged because of mental and physical bankruptcy, in their despair begged for death. However, these were exceptional cases.

Healthy men clamor for life. Sick men long and pray for it, while those with incurable diseases tenaciously cling to it. Extension of life without debilitated physical powers is for what men crave. This is not only obtainable but reasonably certain to all who comply with the laws of hygiene and God's natural requirements. It is life extension that usually prompts the call for a physician and postponement of death.

Death is man's worst enemy, a dreaded monster, that breaks up homes and robs us of life's most cherished treasures. It is a terrible reality. Our pulses each moment

"Still like muffled drums are beating
Funeral marches to the grave."

We are chained to the chariots of rolling time. The steeds cannot be checked and we cannot leap from the chariot. On, on, we go, and not until death has snatched away his last victim will our earth become a better place in which to live.

The last enemy that shall be destroyed is death (I Cor. 15:26). Man may ignore death, but death will not ignore him. The day is approaching when it will summon us. Meanwhile the earth is man's prison-house, infinitely more spacious than an ordinary prison, but from which escape is impossible, unless a far-reaching change of its existing conditions takes place.

Not infrequently physicians gain the confidence, esteem and admiration of their patients by their willingness to administer opiates without any regard of the consequences. They do not deserve their popularity. Likewise there are preachers unworthy of their calling, purveyors of spiritual soothing-syrup to death and hell-

bound sinners whom Jesus came to save.

"All is well! There is neither death nor hell!" Satan, the deceiver of mankind, whispers, and he wants man to believe him.

When death has been conquered, the gospel preacher, the physician and the nurse will be out of employment. Meanwhile there is work for us to do. Let us perform our duties to God and man with consecrated bodies, pledging ourselves to oppose sin, and by our labor and conduct glorify our Lord and Maker.

In an insane asylum, now referred to as a sanitarium, beautiful for location, and where only the wealthy can afford to support their mentally-defective relatives and dependents, I closed, in death, the eyes of two men who had not attained the age of forty years. Death, attributable to old age, snatched them away. Both of these men had been idols in their day among the theater-going public. Their names were revered in many homes. They had been applauded, honored, praised and banqueted, and were constantly in demand. They denied themselves the necessary rest, relaxation, and diversion of thought and occupation, and consequently each suffered a mental and nervous breakdown. But their contracts had to be lived up to and they were dragged from their beds to satisfy the audiences that had paid to see them and be entertained by them.

At the age of thirty-five and thirty-seven both men had finished their public careers. After that, they were inmates of a mad-house, with lunatics for companions. Their life's candles continued to flicker for one and three years, and then they passed on. Their nerve and mental forces were completely exhausted. They had lived too fast and had burned life's candles at both ends in the days when they were young and robust. They were too busy and could not afford to take the needed rest that was necessary after periods of mental and physical exertion. In all probability they could have had their

lives extended from twenty to thirty years.

Life extension is no idle dream. Reliable statisticians claim that the average human beings of today are living five years longer than they did in the days of their grandfathers, and that with a better informed and sincerely interested generation, another five years might easily be added. It is also being remembered that in the war on death many of the grim, life-exterminating diseases, have been conquered, and others have been brought under control. Unfortunately, the foe has so many death-dealing arrows of disease in his quiver, that all in the end must succumb. Since we cannot indefinitely retain life and health, let us learn to conserve what we have. Do not squander your vitality, heart, brain, or nerve forces.

When you send out an urgent call for a physician, upon his arrival at your home, his first requirement, in all probability will be, that the patient take to his bed. In this he is prompted by a desire to conserve his patient's strength. A rested heart, mind and body is an asset in the onslaught of a malignant disease, while fatigue tends to increase the duration of it.

God in His infinite wisdom and mercy provided a whole day of rest after six days of toil, knowing that it would promote man's health and happiness; and when man has respect for such a day and turns aside from his daily routine and considers his true relation to his Maker and worships accordingly, he places himself in a position where God will make good His promise, "With long life will I satisfy him, and show him my salvation" (Ps. 91:16).

The best offer ever made is the one that assures us of victorious, care-free, all-glorious and never ending life through Jesus Christ our Lord.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

"He that believeth on the Son hath everlasting life" (John 3:36).

The Use of Means to Heal Disease

By Rev. Oswald J. Smith, Toronto, Canada

GOD heals by both natural and supernatural means, gradually and instantaneously as it pleases Him, human means not necessarily forming a barrier to divine intervention.

In other words, it is simply a question of drawing the line. Every one uses means of some kind. Drugs, as a rule, are harmful to the body, but God Himself has placed many simple remedies in the world which from time to time have been discovered by man and employed for the alleviation of human suffering. It does not seem plausible that such provision should be made unless it was intended for use. As to when and what means are to be employed must be determined by the believer according to the will of God, and guidance will be given in answer to earnest prayer.

Hudson Taylor and the Swimming Belt

May I give here the testimony of the sainted founder of the China Inland Mission, J. Hudson Taylor? It is worthy of the closest study and is most illuminating to say the least:

"One thing was a great trouble to me. I was a very young believer, and had not sufficient faith in God to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honored mother, and for her sake to procure a swimming belt; and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and, strange to say, put several light things together, likely to float at the time we struck, without any thought of inconsistency or scruple. Ever since I have seen clearly the mistake I made—a mistake that is very common in these days, when erroneous teaching on faith healing does much harm, misleading some as to the purposes of God, shaking the faith of others, and distressing the minds of many. The use of means ought not to lessen our faith in God; and our faith in God ought not to hinder our using whatever means He has given us for the accomplishment of His own purposes.

"For years after this I always took a swimming belt with me, and never had any trouble about it; for after the storm was over, the question was settled for me, through the prayerful study of the Scriptures. God gave me then to see my mistake, probably to deliver me from a great deal of trouble on similar questions now so constantly raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, nor yet of omitting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to take daily food, and suppose that life and health might be maintained by prayer alone."



Rev. Oswald J. Smith

A careful study of the miracles wrought in the Bible, so far as they are mentioned, will make it clear that in the majority of cases, at least, the disease or affliction was of an incurable nature, and thus absolutely beyond the help of man. Is it not true that God does what man cannot do? As long as the simple and harmless remedies are able to meet the situation, should they not be employed, unless God leads otherwise? But what are we to do when we are face to face with an incurable disease? Are all such to be given up as hopeless, simply because man has no remedy, no means by which to effect a cure? Most assuredly not. When all else has failed God is still able.

How God Helps the Farmer

If we are to rule out the use of means entirely, then we will be forced to give a new interpretation to Philippians 4:19 and to other similar passages. The promise reads: "My God shall supply all your need." Is the farmer, therefore, to simply sit down and wait for the fulfillment of this promise in a purely supernatural manner, or must he not employ means? Certainly God could meet all his need without an effort on his part, but such is not the divine plan. He must clear the land, plough the ground, sow his grain, cultivate and care for it. In a word, he must do everything that he can do, and then when he arrives at the place where human means fail and the supernatural must be employed, God comes on the scene, sends the rain and the sun, causes the grain to grow and ripen, and thus the farmer's needs are supplied.

There are Christian workers here and there who undoubtedly have been called to a life of faith and daily trust in God for the supply of all their physical and temporal needs. And in answer to prayer food is

sent, clothing supplied, money provided and every other need met. But every one knows that these are exceptional cases, and that in ordinary life God's pronouncement still holds true: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19). Hence, man prays for work, asks the Lord to give him a position in order that he may earn money, and thereby his needs are met.

Now God declares, "I am the Lord that healeth thee" (Exod. 15:26), but should not this statement be taken in precisely the same way as "My God shall supply all your need" (Phil 4:19)? As to how it is fulfilled rests with Him alone. He may lead the sick one to depend wholly upon supernatural means. But on the other hand He may guide to the use of some known remedy that will at once serve the purpose and bring healing on the natural plane. To me it would make no difference.

He Is My Physician

Every detail of my life, every need, small or large, I bring to Him. He answers prayer and guides most definitely from day to day, and I am not at all concerned as to the method employed so long as I know that He has undertaken, and that the healing therefore comes from Him.

John Wesley was a man of unusual faith, and many a time when no means were available he prayed, believed, and received immediate and miraculous answers for those afflicted. At one time he even prayed for the restoration of his horse, and God answered. Yet Wesley wrote an entire book on remedies, and whenever means were available he employed them without hesitation. Aside from divine life for the body, the great fact in bodily healing is this: that when all means have failed, and humanly speaking there is no hope, we have a God who is not only able but willing to undertake and heal those whom men pronounce incurable, providing the conditions are met and His highest purpose thereby fulfilled.

I recall an incident of a very spiritual woman, an evangelist, who had taken the stand all her life that it was a sin to use remedies of any kind whatever. There came a time when she found herself sick; and in spite of the fact that she prayed and sought God most earnestly with many tears and was anointed by a man of faith, she failed to get deliverance. Many joined her in prayer and fasting, but without avail. Finally, after waiting upon the Lord for many days, there came to her an impression like a voice in her soul, saying:

"I will heal you on the natural plane."

"But, Lord," she exclaimed in amazement, "I have been preaching for years that it is a sin to use means of any kind. I would rather die than be healed through remedies."

Well, she prayed on, but each time there came to her the same quiet word, and in spite of all she could do she still remained a sick woman. After battling in prayer

until she was almost worn out, she began at last to ask God what she should do? He quickly brought to her mind the thought of a very simple remedy, and after a final struggle, she surrendered her will to God and took what He had directed. In a few hours she was better, and before long regained her strength and was enabled to continue her evangelistic work. Having been once healed in a supernatural way, she had concluded that God must always act as He had then, and thus through her teaching she had been leading other people into bondage. The only safe way is to seek God's will upon each occasion, and obediently follow the light given.

Hezekiah's Figs and Timothy's Wine

I do not believe that the poultice of figs used on Hezekiah was merely typical or only for a sign. If ordered by God, then there must have been some healing virtue in it. Paul's injunction to Timothy seems to me most natural. Many of God's servants are not strong and robust. His strength is made perfect, and it brings Him glory to supply the needed grace in order that they may continue to serve Him. Paul's suggestion of grape juice as a substitute for the unhealthy waters of the East, was surely wise counsel. How much more digestible and suitable for a man naturally delicate and weak! Of course, God could have made Timothy a big, robust giant. But then Timothy would have had natural strength, and would therefore be independent of God. In any case the Lord does not work in that way. He simply promises strength

from day to day, adequate for our needs.

Some people even wonder if it is right to diet, their argument being that God should so heal them that they could eat anything. What absurdity! God surely expects His servants to use common sense and know the things that are good for them and those which are harmful. Some can stand certain foods that would be absolutely ruinous to others. Grape juice was more suitable for Timothy than water. There is a promise that the child of God may even take poison and suffer no harm, but any one with ordinary intelligence knows that this promise refers to the accidental taking of poison, and that if the servant of God presumptuously drinks a dose of poison, it will most certainly kill him.

What about Spectacles?

If means are not to be used, then we dare not wear glasses, even in old age. Now God has touched my eyes and I no longer use glasses. If the eyes are diseased, God may give faith for healing. But I can well imagine that should I live to old age, I may again need aid. There is a natural failing of the eyesight as the body becomes infirm. But such infirmity is not sickness. Isaac, you remember, had such dim eyesight that he could not tell his sons apart. And yet God nowhere rebukes him for it. Glasses might have meant much to him in his old age. Jacob was afflicted in the same way, and still he blessed the sons of Joseph. But if we are to be true to the position of "no means," we must lay aside eye glasses.

The first missionaries went out to brave the African fever without quinine; but so many were the deaths that expedience demanded a new position. "My heart is wrenched," writes a leading exponent of divine healing, "as I recall the scores of persons whom I knew in those early days of venture in the fields of faith, who fought and died in the vain quest for that which was not theirs to get. God treasured their faith, I know, and He was not unmindful of their stubborn resistance." There is scarcely a mission board today, however, that would think of prohibiting quinine. It is God's appointed remedy for malaria in the African jungles. To argue that it is a food is merely a dishonest evasion of the question. And if means are thus used in Africa, then it is absurd to maintain a different position at home. If the position of "no means" is right, it must be applied universally, under all conditions, and without any modification. To preach one thing and practice another is not honest.

Since Christ is our life and is therefore sufficient for spirit, soul and body, being able to supply all our needs, physical, temporal and spiritual, it is therefore our privilege to have His life made manifest in our bodies or our mortal flesh, as well as in our spirits and souls, and to know Him as our Healer (Rom. 8:11). Hence, being thus kept in health, we will have little or no need of human remedies (II Chron. 4:10, 11). Yet, should human means seem advisable, we will not allow ourselves to be brought into bondage. We are free. But let us use our liberty to the glory of God.

Prayer—Our Part *and* God's Part in Answering

Arranged by A. L. Bradley, Chicago, Ill.

BECAUSE I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. . . . Then shall they call upon me, but I will not answer.—Proverbs 1:24, 25, 28.

Ye ask and receive not, because ye ask amiss, that ye may spend (it) in your pleasures.—James 4:3, R. V.

If I regard iniquity in my heart (care for; listen to), the Lord will not hear (me).—Psalm 66:18.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts (desires) thereof.—Romans 6:12.

Not every one that said unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7:21.

He that turneth away his ear from hearing the law, even his prayer (shall be) abomination.—Proverbs 28:9.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—Proverbs 21:13.

(They) which devour widows' houses, and for a pretense make long prayer: these

shall receive greater damnation.—Mark 12:40.

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear.—Isaiah 1:15.

And when ye stand praying, forgive, if ye have ought against any.—Mark 11:25.

Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.—Luke 6:27, 28.

Ye wives, . . . (be) of a meek and quiet spirit, which is in the sight of God of great price. . . . Likewise, ye husbands, dwell with (them) according to knowledge, giving honor unto the wife, . . . and as being heirs together of the grace of life; that your prayers be not hindered.—I Peter 3:1, 4, 7.

Watch and pray, that ye enter not into temptation: the spirit indeed (is) willing, but the flesh (is) weak.—Matthew 26:41.

In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.—Matthew 6:6.

In the name of the Lord Jesus, giving thanks to God and the Father by him.—Colossians 3:17.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us . . . according to (the will of) God.—Romans 8:26, 27.

But when ye pray, use not vain repetitions, as the heathen (do): for they think that they shall be heard for their much speaking. . . . Your Father knoweth what things ye have need of, before ye ask him.—Matthew 6:7, 8.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another.—I John 3:22, 23.

And this is the confidence that we have in



him, that, if we ask anything according to his will, he heareth us.—1 John 5:14.

But let him ask in faith, nothing wavering (doubting, R. V.). For he that wavereth (doubteth) is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1:6, 7.

If ye abide in me, and my words abide

in you, ye shall ask what ye will, and it shall be done unto you.—John 15:7.

Draw nigh to God, and he will draw nigh to you.—James 4:8.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Philippians 4:6.

O come, let us worship and bow down: let us kneel before the Lord our maker. For

he (is) our God; and we (are) the people of his pasture, and the sheep of his hand.—Psalm 95:6, 7.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psalm 19:14.

Not my will, but thine, be done.—Luke 22:42.

Are Prayers for the Dead Admissible?

By the late Rev. W. H. Griffith Thomas, D.D., in *The Evangelical Christian*

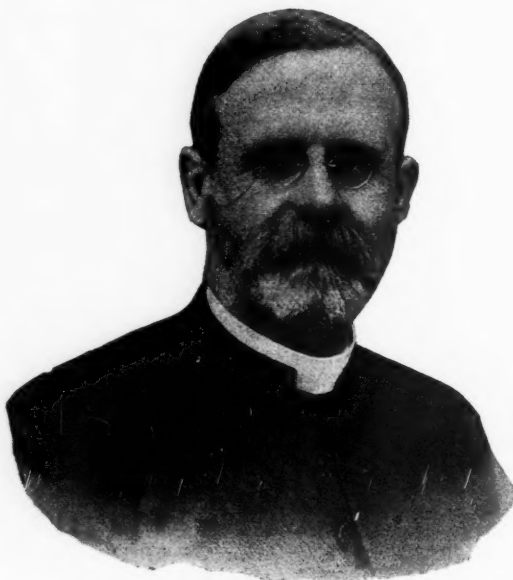
THE announcement that the Synod of the Anglican Church in Eastern Canada decided to apply to the General Synod for the legalization of prayers for the dead is a very serious matter for all those who are concerned for the purity and truth of Christianity in our land. It is unnecessary at the present juncture to say anything of such a project in its bearing on the Anglican Church itself, but the question has a far wider issue, and in the light of the war, it is essential for Christian people to have their minds clear on the subject.

Not Found in the Bible

First and foremost, there is no trace of any such prayers in Scripture. The only approach in this direction is the apostle Paul's request for Onesiphorus to find mercy of God "in that day," and apart from the absolute impossibility of proof that Onesiphorus was dead at the time, it will be seen that in any case it is not a prayer for the intermediate state, but for acceptance in the last day. The silence of Scripture on such a subject is all the more impressive, when it is recalled how emphatic the New Testament is about the power of prayer. And yet, though often alluding to the dead and the future life, it never extends prayer beyond the present.

What about the Early Church?

There are some, perhaps many, who lay great stress on what they believe to be the evidence that the practice of prayer for the dead obtained in the early Christian Church. But one of the greatest theological authorities, the late Dr. Swete of Cambridge, himself in favor of the practice, admits that the lack of evidence which characterizes the New Testament continues until past the middle of the second century, that no trace of the practice is found in the numerous inscriptions on tombs in Asia Minor recorded by Sir William Ramsay, and that when prayers for the dead are first seen, it is only at one church, and others do not appear to have followed suit. From this it is obvious that no real value attaches



The Late Rev. W. H. Griffith Thomas, D.D.

to a practice of which these points can be urged.

It is, of course, well known that in the Middle Ages the Roman Church practised prayers for the dead, but it is equally true that at the time of the Reformation they were deliberately omitted from the English *Prayer Book*, after having been allowed in the semi-Reformed book three years before. Then, too, it is on record that a definite attempt was made to reinsert them when the *Prayer Book* was revised in 1662, but it was defeated.

Questionable Teaching

Today the subject has naturally come up again in connection with the war, and on this two questions may be raised. (1) Is the prayer intended for the Christian dead? If so, it may at once be asked whether they need our prayers, since we are told that they see the face of Christ and are at rest with Him. It would seem as though prayer for a believer who is with Christ is both unnecessary and a reflection on their present peace and satisfaction. The New Testament outlook concerning the blessed dead is one of joy, hope and expectation.

But (2) is the prayer for the non-Christian dead? If so, then this means what may be called "another chance," thereby introducing the doctrine of a second probation and what is known as the "larger hope." And yet it might have been thought that the Bible is too clear in its insistence on the present life to permit of prayers for those who have refused Christ.

Let it be noted also that we are altogether ignorant of the details of the future life, and Scripture provides nothing that will enable us to pray intelligently in regard to it.

Let Us Trust God

We would speak with all respect and tenderness of the love that prompts continued remembrance in prayer of dear ones who have passed the veil, and yet with all plainness we dare to say that prayer for the dead is really based on an insufficient knowledge of the joy and glory of the Christian life. Let us

take every opportunity of thanksgiving and praise, and let us rejoice for those who are now with Christ, which is very far better. Meanwhile, as we maintain an attitude of trust in God in the midst of practical ignorance of the future life, we can say with one on this subject that "all we know about Him makes us trust Him in the things we do not know."

It must never be forgotten, as we study this subject afresh, that Scripture alone must be our guide, and it is necessary to say, even in the midst of the present strife, that we cannot make a thing right that was seen to be unscriptural and, therefore, wrong before.

"There is nothing that brings such joy and abiding satisfaction to one's heart as to feel that one is in the place where God means him to be, and then to see God work and to feel out of it—to feel as though one is just a pen or a pencil in the hands of some one, just that much out of it and that much in it, and see God work."—Miss Lucy Peet.

Moody Bible Institute Monthly

The Concordant Version *and* Publications

An Anomaly

By Professor Carl Hanson, Chicago, Ill.

THE Concordant Version (as it is called) of the sacred Scriptures, is as deficient in scholarship as in common sense, and seems to have been issued mainly to buttress certain pre-conceived unbiblical notions and theories. Of such we need mention only the predilection evinced for Universalism, and the belittling of the personality of Christ and the Holy Spirit.

Lack of Common Sense

The versionists manage to discover one thing or another in favor of Universalism in the most unheard of places. Commentators who in order to save a theory can apply the sentence: "Good were it for that man if he had never been born," as, "Good were it for Judas if the Lord had never been born" (Mark 14:21; Matt. 26:24), stamp themselves as lacking in sanctified common sense, to say the least. We are warned by them, however, that their "notes must not be taken too seriously." Are we, then, to treat these solemn words of the Saviour in a playful mood of irreverence simply to afford these men an opportunity to escape with their Universalism intact?

A Fatal Leap

We have another instance in the Concordant proposed rendering of John 1:1, "In the beginning was the expression, and the expression was toward God, and God was the expression." In other words: God expressed Himself in the beginning, and made Himself to be that expression, and addressed the expression, which was Himself, to Himself! It is only by a fatal leap (*salto mortale*) that the versionists can interpret their rendering as "the directing of others towards God." Surely an impossible rendering does not become plausible by having added an impossible interpretation. Neither is this incongruity made less incongruous by having a third added, namely the naive question propounded by the versionists: "And is not this just what an expression is intended to accomplish?" We venture to ask: Is not this also a veiled plea for Universalism? When the Lord expresses Himself toward the ungodly, saying: "Depart from me," it should, according to the Concordant definition of "expression," be taken to mean: "Come to me." "Depart" and "Come" should, in obedience to the Concordant fiat, be synonymous terms. For is it not declared that God's expression of Himself is "the directing of others toward God." And again: "Is not this just what an expression is intended to accomplish?"

The Drift of It All

Thus by a standardized, arbitrary rendering of the preposition *pros*, the intercommunion of the Holy Trinity is reduced to a mere soliloquy. Here, again, the versionists naively exclaim: "Can we not see the drift of this, even though our tongue cannot express it?" Our answer is: The



Professor Carl Hanson

real meaning is easily detected and expressed. It is simply an attempt to reduce our conception of God from a complex to a simple unit, thus making it impossible to conceive of self-consciousness in the Godhead in any form whatever. And although unconsciously on the part of the versionists, will not the drift be to pave the way for the antichrist of Pantheism, who will proclaim: "In me God has arrived at self-consciousness. Besides me there is no personal God."

The Antichrist of Pantheism

So far as we know the meaning of self-conscious personality, it is of the same mental construction in God as in man. And we know it is impossible to conceive of self-consciousness, unless it is in juxtaposition to another self-conscious ego. It is an incontrovertible law of the mind, that we could not see ourselves in *consciousness*, unless we had previously seen something not ourselves. As has been observed by an analogy from the physical sphere, the eye could not see itself, unless it had first seen something else. It should be underscored that so far as we know anything of self-consciousness in the Godhead, we cognize it in terms of our common self-consciousness. And here is where the Bible doctrine of the Trinity enters, redeeming the idea of a personal God to human thought. For the juxtaposition of the Three in One insures self-consciousness in the Godhead independent of all creation. Robbing God the Father of the Son who is everlastingly in the bosom of the Father, is to reduce God to a mere impersonal shadow. And the shadow of whom, if not of the antichrist of Pantheism? The fore-shadowings of the antichristian man-god are growing in number as well as insidiously. The spirit of this world is thus at work preparing the way for the Coming One, even among evangelically inclined circles.

The Deity of Christ Denied

And what aggravates the offense the more, the drift of it is to rob the Lord Jesus Christ of His deity. This last offense is not merely the "drift" of Concordant endeavors, it is the aim plainly expressed. Here is their dictum in regard to Christ: "He is not Himself the Deity." And again: "He is not the supreme." And again: "He is not one in essence with the Deity." And finally: "The deity of Christ is a mischievous term." Hence also the odium cast by the versionists upon "the prevailing teaching concerning a triune deity." For, logically, if Christ is not God, then the Trinity cannot be; and vice versa, if there is no triune God, Christ cannot be God. The deity of Christ and the doctrine of the Trinity are inseparable.

What the Preposition "Pros" Means

As these versionists, according to their own confession, are unable to express the meaning of John 1:1, why not let John himself express it? His words are plain. And if an interpretation is needed, why not A. T. Robertson's who declares that *pros* here means to be "face to face with God, in equal fellowship and nature." Even the versionists must admit that the author of *A Grammar of the Greek New Testament in the Light of Historical Research* is a competent judge in the matter. Robertson adds: "In fact, the language means that the Logos was eye to eye with God and the conclusion follows, the Logos was God." Again and again he asseverates that the preposition *pros* implies separate personality on the part of the Logos.

Even in I Timothy 3:16, the versionists have not been able to forego a belittling of the person and the work of Christ. They render: "Which was manifest in the flesh." And their intention is expressed thus: "The antecedent being things, we use 'which' in the version." That is, Christ is no more to be considered as the mystery of godliness, but only a curtain, as it were, hanging before the mystery. Consider the anomaly: the curtain hiding the mystery is supposed to be a person, but the mystery itself is composed of mere "things"! The Christ of God must be broken, and His flesh rent, in order that a few "things" might be revealed! Hebrews 10:20 is adduced to buttress this monstrosity.

The Holy Ghost a Mere Influence

And as regard "the communion of the Holy Ghost," the Holy Spirit is reduced to an unconscious force, a mere influence. Listen to the dictum: "The Holy Spirit cannot be a distinct personality from God the Father, for then Christ would have two different fathers, for both generated him. In the original, spirit is always neuter. It should be so in English. You say that He is the third person of the Trinity, that He has a distinct personality from God. All of these are human expres-

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April, 1932

sions, of which you should be heartily ashamed. They are sin."

We desire to point to the fact that the Church never has ascribed the eternal generation of the Son to the Holy Spirit, nor the generation of Him in human nature to the Father. The Church has always maintained that the eternal generation is of the Father and that the generation of the Son in humanity was by the Holy Ghost. This is not a question of two fathers, but of two different functionings by the same Godhead. To hold up this venerable and biblical doctrine to ridicule by dint of such logic is as senseless as if the integrity of a circle should be questioned because factors constituting the circle are incommensurable to the human mind.

Why the Neuter Gender Is Used

By a standardized rendering of the neuter gender, accompanied by an arbitrary interpretation, the versionists dispose of the personality of the Holy Spirit with one stroke. Presumably the spirit of man

will be treated by and by in a similar way, it being, even in our own English, neuter. And God Himself likewise, who is another "it," a Spirit (John 4:24).

We wonder if the Concordant versionist ever heard of idiomatic usages, the law of which is acknowledged, as far as we know, in all languages. They claim to have perfected an "idiomatic version," but give the lie to their statement by ignoring idiomatic usages whenever convenient. Have we not an idiom of grammatical gender? It is well known that the Greek as well as the Latin, generally at least, employed gender as a mere grammatical sign. The names of things in both languages, and in the Germanic languages of Northern Europe as well, are masculine and feminine, and on the other hand *beings* are in many cases designated by words of the neuter gender. "There is no reason to suppose that in any stage of the Greek or Latin the masculine and feminine form alone were capable of expressing personality"

(*March's Lecture on the English Language*).

Has it ever dawned upon the versionists that language may have used the neuter "it" for the Holy Spirit because the Spirit is neither masculine nor feminine? And that we likewise, for the same reason, have ascribed neuter gender to the spirit of man and to God Himself? They are all persons, although devoid of natural gender, and language has, logically, ascribed to them a pronoun also devoid of natural gender. Or is it beyond the comprehension of the versionists that natural gender, as it inheres in organic beings, is not necessary to constitute personality? The angels in heaven, are not they persons (Mark 12: 25)?

The spirit and the aim of the Concordant versionists seem to be subservient to the antichristian tendency of the age. Evangelical Christians should be admonished to leave their publications severely alone, and to use instead our commonly accepted versions of the Bible.

Evangelizing the Filipinos

By Norman H. Camp, Chicago, Ill.

THE Philippine Islands afford a wide door for the distribution of evangelical Christian literature in the English language. Until 1930, Spanish was the official language, but now English is taught in the public schools, and read or understood by nearly one-half of the population. The younger generation, especially the student class, are anxious to secure suitable reading matter in English.

A missionary in Iloilo writes: "I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worth while books into the hands of these thousands of students and teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

In view of this the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894 for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language. One native worker of Manila asks "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there. Still another says: "Thank God for the books that you have furnished me. These and the tracts have opened the minds of the people about the truth of the saving grace of our Lord Jesus Christ." Such expressions come from native Christians who are anxious to distribute wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the "Bread of Life" ere they perish?

While there is a demand for such Christian reading matter in the English language, there is also a growing tendency among the Filipinos toward materialism. Many have revolted against the ecclesiastical domination and tyranny that have prevailed in the islands for the past three centuries, but have not yet heard or believed the gospel of Christ which alone is "the power of God unto salvation." Free Thought, Theosophy, Spiritism, Atheism, and Skepticism are winning many of the intelligentsia

and supplanting the power of the Church.

The Colportage Association is endeavoring to meet this challenge. It is in touch with missionaries and native Christian workers who can be depended upon to carefully distribute the literature sent them, but are not able to meet the necessary expenses involved. Shall we not help them? Contributions may be forwarded to A. F. Gaylord, treasurer of the D. L. Moody Missionary Book Funds, 843 North Wells Street, Chicago.

Birds

By Maud C. Jackson, Lawrence, Kan.

Faith is the robin, winging true,
To budding copse or wooded lane,
Braving the chill of early spring,
Chanting his "Cheer-up" through the rain.

Hope is the red bird, faithful friend,
Trusting tomorrow, void of fear;
Seeker of beauty, looking above,
Whistling, "I'm here! Good cheer! Good cheer!"

Love is the song thrush, caroling
From tapestry of sun-flecked bowers;
Thrilling and trilling his liquid notes,
Filling with rapture the magic hours.

But hate and doubt are carrion crows,
Shouting their "Caw-caw!" overhead;
Blacker than midnight, songless, foul,
Their sustenance the loathsome dead!

More about Jacob

Altoona, Pa.

February 29, 1932

Editors, MOODY MONTHLY:

The article and letters appearing in the recent numbers of the MOODY MONTHLY on "Jacob the Trickster," were interesting in themselves, but to the writer they possess a few additional elements of interest.

In the first place, the sermon by Brother Joseph Cohn was preached from the pulpit of the Church of the Open Door, Altoona, Pa., the pulpit in which the writer has been ministering in the Word for some months past.

Then, in the next place, a few months previous to the delivery of Brother Cohn's message, there was a series of sermons preached on Jacob at the Altoona Summer Bible Conference, in which some rather strong statements were made about the trickery of Jacob. Of this conference the writer chances to be an official. As will be seen, therefore, the writer was sandwiched between the two sides of this controversy.

Furthermore, a large number who heard Brother Cohn's message, also heard the sermons on Jacob at the summer conference, which, of course, did not detract from the interest of the writer's position. Well, to put it mildly, the matter created quite a stir, and kept us busy for awhile in our attempts to keep down unjust criticisms.

Several correspondents sent us criticisms of and replies to Rev. Mr. Cohn's article on Jacob appearing in our February issue, but we concluded to limit their publication to the two to which we gave space in March. However, the reason for making an exception of the following will be evident to the reader. Perhaps we had better improve this another opportunity to say that we do not hold ourselves responsible for all the opinions of our contributors, not even this one. If we published that only which expressed our opinion about every matter, including biblical interpretation sometimes, not a few of our readers would weary of us. Certainly the MONTHLY would be rather dry reading.—Editors.

Now what are we to do in a case of this kind where the positions seem so diametrically opposed the one to the other? As we mentioned to not a few, there is a sense in which both sides are right. And we make this statement without fear of being charged with following a "good God, good Devil" policy. As it appears to us, each party measured Jacob by a different standard. Brother Cohn measured Jacob largely by the legal or governmental standard, although he did not say so in that many words. And the conference speaker, to whom reference has been made, and others who stand with him, measure Jacob by the ethical standard of the Church; although no statement has been made by any one of them to this effect, but the tone of what they say points in this direction.

To illustrate what we mean, what after all, is strategy, or diplomacy, or camouflage, but downright trickery? Now who would

deny a nation from practicing such schemes. And, remember, that Jacob was in a nation and not the Church. But all these things would look mighty black in the Church, whose standard of ethics is so much higher than that of nations.

For example, let our reader, on the one hand, measure Jacob in reference to polygamy by the prevailing standard of Jacob's day, and he will have one kind of a Jacob;

or, on the other hand, let him measure Jacob by the New Testament standard in respect to this same thing, and he will find that he has quite a different Jacob on his hands. Now test the arguments on both sides of this controversy by this principle and see what will be left of the controversy.

It is something like this: A few years since a man could take out a license and sell strong drink and still be a law-abiding citizen, but he would be very far from measuring up to the standard of a consistent Christian. Remember, too, that Jacob lived even before the time of the giving of the Law. We are a lover of Brother Cohn and supporter of his work, as well as a lover of the Bible teacher to whom reference has been made in this letter.

Charles F. Reitzel.

Still More About Jacob

Wichita, Kans.
March 2, 1932.

Editors, MOODY MONTHLY,
Chicago, Ill.

Re Jacob—Trickster

My controversy with Mr. Joseph Cohn is not over the subject of his article in your February issue. That argument has been quite thoroughly covered in your March issue; but I wish to call Mr. Cohn's attention to an error in the story he told one Lord's Day in the men's Bible class in a small city in the oil fields district.

Let it be understood that I too am a lover of Israel, on the ground that they are "beloved for the Father's sake"; but I am in the oil business—one of the "small fry" in the industry. Nevertheless, I protest the charge made by Mr. Cohn as to the methods of the "larger oil companies" in dealing with land owners. I have worked with two of the largest oil companies, and had charge of geological departments, directing the securing of leases, and I have never known of, nor heard of the scientific

and technical departments of any company sending men out at night to "make surveys," etc. It just isn't being done.

In the first place, there are no known methods of locating or finding oil, except by the completed drill hole. Contrary arguments consist merely of *claims* by those who have been proved time and again unreliable. Therefore, no one *knows* where there is oil in undeveloped territory. No one except its Creator.

If Mr. Cohn had said in a general way, that the larger oil companies sometimes resort to tricky methods to acquire property cheaply, I should not dispute his statements, as I know of some unfair practices; but his specific charge as to the "night" exploration unknown to the farmer is not based on fact, and he should inform himself more fully on operations of oil companies, then he would not make charges of which he knows nothing. I merely regret that he would allow some prejudice based on possibly hear-say information, to carry him to this extreme.

This protest comes from one who is not in accord with the policy of the larger oil companies in importing oil and its products to the market breaking point, and otherwise practicing monopolistic programs to the detriment of the best interests of American people. I am fighting these companies by joining with other independent oil men in an attempt to obtain relief through congressional action. However, I must come to the defense of these companies when they are charged with acts that I do not believe were ever committed.

Yours very truly,

T. R. Johns, Vice-President
Independent Petroleum Association
(Kansas Div.)

"Our Lord is honoring us supremely in His appeal to us to accomplish the difficult. Why cannot we understand that when a man trusts and loves another man, he then gives him in proof a hard and dangerous duty to perform."—Charles Ernest Scott.

Missionary Department

William H. Hockman

A BISHOP HAS A BONFIRE OF BIBLES

Things are happening these days down in Latin America. That great section of the world which for so long had been left to its own sleepiness and hopelessness, is experiencing some new sensations. Various enterprises from the outside world have pushed themselves in, whether wanted or not, and set to going new streams of thought and activities that can clearly be recognized as the beginning of a new era. Many of the new ideas have been stoutly resisted, partly because there was a traditional antipathy to innovations, but mostly because the new enterprises were looked upon with a grave suspicion as being but the forerunners of some subtle attempt at a well planned conquest.

As might be expected, the most formidable opposition has come from the agent which was itself most responsible for the lethargy and backwardness. A corrupt and paganized religious hierarchy, decadent remnant of a perverted and debased church, imported at the time of the Iberian conquest some four centuries ago, had long sought to maintain a colossal overlordship in matters of both intellect and heart, so that vast masses of population have been little better than intellectual serfs and spiritual chattel.

Ecclesiastics Hate the Bible

As an example of the malevolent opposition put forth by a priesthood fearful of losing its grip upon a people saturated with superstition, may be cited the violent outburst of clerical spleen at Capinota, Bolivia, as reported by Mr. Charles H. Larson, missionary in connection with the Bolivian Indian Mission:

"The last of November brought two missionary priests to Capinota to hold a mission and to prepare the way for the bishop, who came a week and a half later to administer baptism and confirmation, and, not least of all, to carry away a lot of money with him.

"The priests preached mornings and evenings—not, however, from the Word of God. Rather, they told the people that we (Protestant missionaries) were the most immoral and imbecile of folks, and that all who were deceived by us would turn out the same. We have experienced three so-called missions during our time in this land, but never have heard of priests who dared to be so brazen in their utterances. A great effort was made to collect the 'bad Protestant literature' to burn (Bibles and New Testaments being the worst of the lot). They got about fifty New Testaments from folks who went to confess, some of which had been given out under faithful promises in the Million Testament Campaign.

"When the bishop came they had a bonfire of all this literature. We were able to

gather up the remains of this fire, and enclose herewith a portion of a New Testament. This ought to convince any one that Rome is the same at heart today as she was in the days of the Inquisition. The bishop also told the people afterwards that they ought to bring in their firewood and burn the Protestant missionaries as well. We had to endure two weeks of this opposition, and many times certain of the believers wanted to do things which I had to stop. They now see that our being quiet and con-



Fragment of a Bible rescued from a bonfire of Bibles and Testaments made by a Romish Bishop in Bolivia recently

ducting ourselves as true Christians has gained us more favor than if we had deported ourselves otherwise."

SOME NEW TRENDS IN LATIN AMERICA

Writing in the *Missionary Review of the World*, Dr. John A. Mackay, of Mexico City, points out certain new movements discernible in Latin America, some of which are rapidly gaining momentum, and have great significance for the servants of Christ with a vision of world evangelism. Space forbids more than a few brief quotations.

"Recent happenings in Spain are bound to have a far-reaching influence not only upon political but also the religious life of Latin America. The prestige of the Roman

Catholic Church, as an institution bound up historically and organically with the Spanish state and the Spanish spirit, has been shattered. The way is now open, as it has never been before in the history of Spain and Hispanic countries, for a revaluation of the reform movement of the sixteenth century, and for a serious consideration of the question as to whether the Iberian race did not lose its way religiously.

A Lifeless Christ

"The student of Spanish Catholicism is aware that a double religious tradition has been running through the religious life of Spain and the countries of Latin America. One tradition has been symbolized by the typically Spanish Christ, a dead figure

which is never regarded by the popular religious consciousness as anything save the immortalization of death. This Christ has never said anything to living men. When an Argentine citizen of today wishes to express the thought that somebody or other has sub-human qualities or is a 'poor devil,' he says, 'He is a poor Christ!'

"The other tradition centers around the Christ of the great Spanish mystics of the sixteenth century. For all these Christ is the living one who was dead. These great souls are beginning to speak afresh to the Spanish world.

"A few years ago a distinguished Argentine writer, Julian B. Teran, described South America as the most irreligious part of the world. He meant to say that in spite of the prevalence of traditional religious forms, true religion as a fountain of inspiration for conduct and the transformation of life practically did not exist.

"But nowadays the so-called intellectual can have religious interests and lead a religious life without being thought, as would have been the case a few years ago, that he had sacrificed all claim to be considered intellectually respectable. The new attitude toward religion in university circles is demonstrated by the fact that in the course of the last few years several Christian lecturers have given courses on religion, or distinctly religious addresses in a number of universities in Latin America.

"Theosophy in particular has been making great progress, especially in the more cultured section of society. Less than three years ago the president of the Theosophical Society, a Hindu and a doctor of philosophy of the University of Cambridge, made a triumphal lecture tour around South America. Garbed in oriental attire and lecturing in faultless Spanish, he filled the largest theaters and university auditoriums in the centers which he visited, expounding the principles of theosophy and addressing himself on each occasion to the elite.

"Theosophy makes a many-sided appeal at the present time. Its orientalism proves extraordinarily attractive in countries where everything Eastern has come to be surrounded by a rosy nimbus. The fact that Stanley Jones knew India and Gandhi,

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gave him a drawing card in South America.

The Evangelical Movement

"Evangelical Christianity is becoming an increasingly potent spiritual force, and in a number of countries it has now become a national indigenous movement. This is particularly true in Mexico and Brazil. The development of the evangelical movement in Brazil is little less than extraordinary. This great republic now has within its borders nearly one million evangelical Christians including the families of church members. The young evangelical Christians now support a Brazilian missionary society of Portugal and another to the Indians of the interior."

WITHOUT HOME OR COUNTRY

Dispossessed and driven from home by the cruel hand of the Bolsheviks, tens of thousands of the former flower of Russia's culture desperately sought to find their way to some outside country, where at least they could escape the unspeakable horrors of the Red oppression. Multitudes perished in their flight, from hardships, cold and starvation, but thousands found their way across Central Asia or into western or southern Europe.

No sadder spectacle can be imagined than these destitute wanderers, cast upon the charity of Mongols or Chinese in the East, or the already depleted and depressed communities of western Europe.

Some of God's servants have been quick to see the need for help, and likewise the opportunity for real and direct gospel work. Among other undertakings may be noted a very splendid work organized as the Russian Gospel Movement, or Russian Refugee Mission, headed by George Urban, with headquarters at 1 Rue Jacques Offenbach, Paris, France. A recent bulletin tells of increasing difficulties for the poor refugees without a country.

"We, in our little Russian mission, working among the hundreds of thousands of Russian immigrants who have lost their homeland and are obliged to live in far off lands—we have learned to appreciate in a special way what it means to have prayerful communion with Christian believers in other countries.

"We appreciate all those who are already partners in this service, but we ask our friends to attract many others in this effort to save the Russian refugees, and through them reach the whole Russian nation. This important and far-reaching ministry will need to be accomplished through the medium of their own intellectual educated sons abroad.

Terrible Prospect Ahead

"The coming year brings to the Russian gospel work abroad almost insurmountable difficulties. When the whole world is passing through economic stress, it is increasingly difficult for those who have for a number of years been without homes—strangers and foreigners in other lands. The increasing unemployment has most painfully affected the refugees. When other foreigners lose their employment the au-

thorities send them back to their respective countries. Citizens of the land are for the most part provided with work, but should they lose it, there are various private, social and state methods of rendering them assistance. But the poor Russian refugees have nowhere to go. They are strangers everywhere, and can nowhere enjoy the privileges of citizenship. The Russian charitable organizations are doing their utmost to help, but it is only like a drop in the sea, with hunger and sorrow and despair increasing amongst the poor suffering people. The unemployment situation in France assumes the most catastrophic character for all foreigners within our borders. Tens of thousands have been deported. But Russians have nowhere to go, and their position is becoming most terrible. Pray for the Russians."

WHERE A GOSPEL TENT IS A NOVELTY

"What a time we had getting that tent to the scene of the campaign (in far western China)! The whole paraphernalia of the tent, including poles, weighs about a thousand pounds, and as the bundles are far too clumsy for men to carry, wheelbarrows had to be called to effect the transportation of our portable gospel hall.

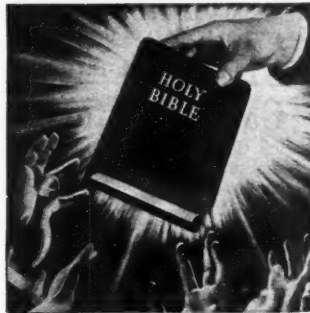
"Then, what a time we had getting the tent erected! None of the populace had ever seen such a thing as this before. For us to tell them that from the contents of the various bundles we would, in two hours time, erect a house that would be large enough to seat several hundred people was considered quite a joke. I overheard one man passing a remark that was the equivalent to our expression 'They are talking through their hats.' Of course all the inhabitants old and young, must come and see the erection take place. What a crowd and what a babel!

"In spite of all the questioning and jostling and tripping over ropes, the tent was up at last, with platform and seats—of a sort—all complete. A meeting was announced to take place forthwith, and there was the audience already at hand.

"The tent itself is equal to a first class advertising agent, and people came great distances to see this new kind of building. Our lighting equipment came in for its quota of attention, and was worthy of it. We used two lights, one a gasoline-burning hurricane lantern, and the other an acetylene contrivance. Both of these luminants were possessed of a temperament, but despite their fussiness we managed to manufacture sufficient light for the occasions.

"We had selected two very large towns for our campaign, and spent about ten days in each of them. Our regular program called for four meetings each day in the tent, one for women, one for children, and two for mixed audiences. On market days the crowds were terrible. During one session of two and one-half hours I counted over sixteen hundred people going into the tent. Needless to say, this is too large a crowd for effective work. Nevertheless, at all such meetings each adult was given a gospel tract. Our most encouraging and profitable sessions were those held on non-market days, when upward of two hundred people

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would sit through to the end of the service."—Thomas Cook, in *China's Millions*.

FAITH'S GLAD REWARD

Many of our readers doubtless know that the splendid work of faith and love founded by that remarkable servant of Christ, Pandita Ramabi, is still being carried forward by devoted souls of like spirit and courage with the founder. The busy center at Mukti constitutes one of the beauty spots, spiritually speaking, in India, like an oasis in a spiritual desert. Some extracts from a letter written by Miss Wells, missionary in charge, indicate how first things are kept first.

"We were really pressed for funds. I told our congregation in church that we had no money to pay the matrons, or the annual wages, or the outside tradesmen. At that evening service they began to pray, and prayed with real faith for an hour or more. The following Thursday was held our special day of prayer. So we all fasted and prayed; even sick ones and the little children wanted to fast at least for one meal.

"They all continued to pray, and on the next Saturday your check for \$700, and also one from a friend in Nova Scotia for \$250, arrived. There were several smaller amounts which made the total up to 3,800 rupees. This was 800 rupees more than we had hoped could come. There were also some small money orders, so now we are able to pay the grain merchants, the matrons and the annual wages. The latter are small sums, one rupee (thirty-three cents) or less per month, according to the work and behavior, being paid to girls in addition to the daily dole of grain. Out of this extra money they buy their yearly clothing, soap and hair oil. Mukti girls learn strict economy. Pandita used to teach them the value of money, and tried to keep them within the limits of the villagers' resources, so it would not be so hard for them when they eventually went to live in homes of their own.

"Another sacrifice the girls made was a request that we have no Christmas bazaar, so that they would not be tempted to spend their money. In former years it has been our custom to hold a kind of private local bazaar on the three Saturdays just preceding Christmas, when a number of merchants were permitted to bring their wares and display them on our long front veranda. The girls and women go to these bazaars by groups and buy what they need for the year. It is great fun for them, as they never go to the city, but a part of the city thus comes to them once a year. This year they said they would forego it. However, since the checks have arrived we have decided to have the bazaar for two days. We have not gone hungry or naked. Some of the younger girls have badly worn petticoats, and perhaps a few have no Sunday sardi, but that is nothing. Such things as this draw us closer to the Lord. We all received much spiritual blessing from the fasting and prayer. I am hoping we will have many more such days!"

A VOLCANO IN ACTION

Mrs. Townsend, of the Central American Mission, tells of a recent violent eruption of Mt. Fuego, a short distance from their station in Guatemala:

"Fuego, one of the three volcanoes which form the landscape a few miles south of us, is in eruption. Early on the morning of January 21, we began having continual shakes, which kept increasing in force until one-thirty P. M., when the volcano began roaring. In a few minutes the thick smoke was belching forth, and by three o'clock we were almost in darkness, and ashes were raining down upon us. The earthquakes became stronger and stronger until the earth seemed to literally lift itself, all the while the volcano roaring louder and louder. Tongues of fire began rising up into the sky, and at the same time there were thunderings and lightning along with the awful roar of the volcano, which kept increasing in power until about five o'clock in the morning. The flames would leap up hundreds of feet, and the boulders would fly up into the air red hot, giving the appearance of shooting sky-rockets, and then we could see them roll down the sides of the mountain. What a sad looking sight we are down here in San Antonio. Houses, streets, trees and everything are gray from the ashes that have been falling for two days.

"On the evening of the twenty-first, being our regular service night, we wondered

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whether the believers would venture out into the streets. We were most agreeably surprised when the chapel was almost filled to its capacity. Mr. Townsend preached and several of the believers gave their testimony of trust and faith in the Lord. When the invitation was given one man and two women made profession of faith. We had a blessed meeting."

THE ADVERSARY ALWAYS BUSY

From the Bolivian Indian Mission we learn that there has been a very malicious and persistent attempt on the part of the Romish priest to oust the Misses Clyde and McNab from Alcatuyo Indian Ranch where they have a school. Mr. Wintersteen writes describing the intervention of the sub prefect strongly in their favor and adds this:

"One side of the case is this. In Toriza, instead of harvesting BS 300 as in previous years, the priest received only BS 30—no sheep, no potatoes, no eggs, no fowls. He has been on edge ever since. In the Alcatuyo Feast, instead of gathering in BS 1000 together with various extras, he barely got BS 500, and no extras. He is not a little upset and hence the persecution."

RICH BLESSING IN CENTRAL AMERICA

Perusing the January bulletin of the Central American Mission one is struck by the happy and encouraging news from the field, nearly every station reporting some marked progress and spiritual conquest. It sounds like a victorious advance all along the line. The following are typical sentences:

"Costa Rica has had a great spiritual awakening through God's servant, don Jaocuin Vela, from Guatemala. He is such a humble, simple man, but filled with the power of Spirit, and only eternity will tell what has been wrought through his ministry throughout Costa Rica."

"We have been encouraged by seeing the attendance increase, especially among the men."

"We praise God and greatly rejoice over the work here. New ones are becoming interested all the time, and we praise Him that souls are being saved."

"My heart is overflowing with gratitude. Our meeting house has been filled at nearly all the services and precious souls have been saved. The house was crowded, with many standing at the doors and windows. The believers have bought the place and are supporting a worker. A neighboring canton has asked for meetings and still another one further up the mountain is asking for meetings. Really it is wonderful the many doors which are opening for the preaching of the gospel."

"In Juayua there has been a marked increase in Sunday School attendance, and the believers are growing spiritually. A marked movement has taken place in the district near Guaymango, where we hold meetings every two weeks. During the past two months there have been seventeen professions of faith."

"Recently a lawyer from an adjacent territory visited our office and asked definitely for us to begin immediately an ex-

tensive program of evangelism over in his section of the country."

"We cannot begin to tell you of the great blessing of our tract ministry. All through these months of financial crisis we have been able to carry on that work, and the Lord sent in sufficient money for the postage. Never a week goes by that we do not hear from those to whom we send of God's blessing upon the work. Many prisoners upon the Isle of San Lucas have been soundly converted and we have received many requests for Testaments and Bibles."

WHAT TALKS?

Character talks.
Habit talks.
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Company talks.
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Face talks.
Spirit talks.
Home talks.
Name talks.
Children talk.
What I read talks.
And what do they all say concerning me?
I must answer to God for it all (Matt. 12:37).—Milton M. Bales, D. D.

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(A Missouri College Student)

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LARGE SCRIPTURE DISTRIBUTION OF BIBLE SOCIETY

In the annual report of the New York Bible Society, which has just been issued, announcement was made that 923,502 volumes of the Bible and its parts in some seventy-five languages, were distributed in 1931. For the printing and distribution of these Bibles, \$117,945.06 was required. It has been estimated that during the society's 122 years of existence a total of 17,384,889 volumes of the Scriptures have been distributed in New York City alone. Last year 74,214 volumes were given to the emigrants at Ellis Island upon their arrival, and 179,945 additional copies were distributed among the sailors and seamen in their native tongues. Forty-eight hospitals were regularly visited by two full-time women workers, while a third visited the blind in homes and institutions, supplying the Braille Bible and giving instruction in its use. In addition, the society placed 6,512 Bibles in the guest rooms of New York hotels.—News Letter.

"THE EVANGEL" FOR THE BLIND

The Hope Printing Company for the Blind, Paw Paw, Mich., which was organized by Miss M. Katharyn LaSor and Mrs. Marie Duffie, graduates of the Moody Bible Institute, has been publishing a monthly magazine in revised Braille. *The Evangel*, which is given free of charge to hundreds of readers in the United States and in foreign lands, contains a gospel appeal for men, women and children in every issue, and has been instrumental in bringing the Light of the world to many who were living in spiritual as well as physical darkness. This worthy work has been sustained entirely by the prayers and contributions of men and women who have appreciated this opportunity of ministering to the blind.—Bulletin.

LUTHERANS TO FIGHT MODERNISM

The Synodical Press Committee, using the machinery of the American Lutheran Publicity Bureau, proposes that our Lutheran Church fight the menace of Modernism, not by a merely defensive and protective attitude, but by an aggressive policy of vigorously proclaiming the saving gospel of Christ.

The Lutheran Church has, thanks to God's grace, remained comparatively free from the taint of Modernism, but there is among many religious-minded non-Lutherans a very noticeable hunger and craving after something spiritually real and substantial. Many of the letters received in connection with the "Lutheran Hour" have been almost sensational in their contents. They have expressed unbounded astonishment, delight, and enthusiasm over the

proclamation of truths which have to us become more or less commonplace. These truths seem to them strange and unusual, and they welcome them with unfeigned pleasure, because they answer the screaming questions of their hearts. Hungering souls are seeking food under the pulpits of our American churches and are being fed only with husks. Their souls are in a state of bewilderment. They do not realize just exactly what they are missing and what they want, and naturally they hail with delight the complete and satisfying answer to the pressing problems of their lives.

In an aggressive campaign, which will last over a period of years, and which, we hope, will become the very life and habit of the Church, the Synodical Press Committee proposes to contest Modernism's claim upon the souls of men with the conquering weapon of the Word of God. It is our intention to enlist all our people in aggressive warfare against Christendom's direct menace. The current season is no time for a dilly-dallying church. If ever, the Church must now mean business. Conditions in the world, in our country, in society, in business and in the Church at large, challenge our attention and call for the most vigorous action on the part of everyone who is a true Christian.—*American Lutheran*.

NEW YORK SUMMER SCHOOL OF THEOLOGY

A three weeks summer theological course for ministers and students is announced by the New York Summer School of Theology, in the Calvary Baptist Church, beginning June 27. The emphasis of this school is to be placed upon scholarship, orthodoxy and practical spirituality. For its faculty such well known instructors have been secured as Dr. A. T. Robertson, Louisville, Ky.; Dr. Allan A. MacRae, Philadelphia, Pa.; Dr. R. B. Kuiper, Grand Rapids, Mich.; Canon Dyson Hague, Canada, and Dr. J. Oliver Buswell, Wheaton College. Evangelistic services will be conducted every evening by Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago.—News Letter.

PROHIBITION POLL OF NEWS-PAPERS

G. F. Shearwood recently made a poll of the newspapers of the country on the question of prohibition. He sought to know which of them would support the party definitely pledged to the repeal or revision of the Eighteenth Amendment. Answers were received from 441 editors. Of these, 141 said they would favor either repeal or revision. Twelve came out flatly for repeal. Fifty-three said they would follow the lead of the candidate they found otherwise satisfactory. Two hundred and fifty

of these 441 editors said they would not support either a repeal or a revision movement. This is a great surprise, for here in the wet East and North it seems that the whole secular press had gone over bag and baggage to the whiskey crowd. Other parts of the country rolled up a majority of papers on the dry side. We have no particle of doubt that a great majority of our states are for the amendment as it now stands. The most ardent prohibitionist must confess that we need better enforcement, but that does not mean that we propose for the liquor interests to get in power again. Between poor enforcement and a liquor governed country there is a great gap. Let us fight the whiskey crowd to a finish, and then see to it that we have better enforcement of the Eighteenth Amendment. Bear in mind this word spoken by Thomas A. Edison: "Don't be discouraged. These great things do not happen suddenly. They take a long time, but they do happen because they are eternally right."—*The Watchman-Examiner*.

ANTI-AMERICAN PROPAGANDA AMONG METHODISTS

Millions of Methodists are wondering why the official leaders of the Methodist Church permit the use of the name of this church for violently anti-American propaganda. They are wondering if these leaders are unable to understand that such methods are much more likely to destroy the Church than to destroy the government; that it is much better calculated to promote the Atheism which is the keystone of the arch in the governmental system so much admired by the engineers of the Methodist Social Service Federation, than it is to commend religion to intelligent and patriotic Americans. They are wondering how soon there will be a revolt in the pews against faithlessness to the fundamental beliefs and ideals of Methodism by those charged with leadership in it, as exemplified by this use of the name of the Church to promote the cause of the enemies of all religion.—*National Republic*.

ARE WE NARROW?

Sometimes we find among our people here and there a tendency to question our uncompromising opposition to the religious claims of so-called Modernism. They intimate that our Church is too narrow, that we are displaying a rather bigoted exclusiveness over against these "good" people who differ with us on certain doctrinal matters, but who, nevertheless, are such earnest "Christians." They believe that we ought to display a more conciliatory attitude.

Our peace-minded friends are wrong. Any compromise between modernistic religion and evangelical Christianity is utterly impossible.—*American Lutheran*.

BELIEVE IT OR NOT

We have in New York a freethinkers association. They are very active in publishing anti-Bible and anti-christian books. They have organized the Freethought Book Club, and select every month a certain book, or certain books, which they recommend to their constituency to read.

Moody Bible Institute Monthly

Then we have in New York City the Religious Book Club. This book club tells the thousands of church members, who have joined, what books to read. They recommend the reading of different religious books. This religious book club is presided over by the trinity of American Modernism, S. P. Cadman, Harry Emerson Fosdick, and Bishop McConnell. What books these men recommend church members to read is not hard to guess.

And now comes history proving that freethinkers and modernists a la Cadman, Fosdick and McConnell are "birds of a feather."

The Freethought Book Club selected for a recent recommendation, *Unraveling the Book of Books*, by Ernest R. Trattner.

Any book selected by the Freethought Book Club is significant, but we believe that the selection of this book is of more than public interest, for strange as it may seem, it was also selected by the Religious Book Club. Truly, a "Believe it or not."—*Our Hope*.

MATERIAL FOR THE MORGUE

Editors of religious journals are frequently asked: "Why can't we have a religious paper that leaves out controversy?" We can have such papers and we have them in many denominations. They are the dullest and altogether most useless periodicals in existence. The outstanding religious journals today are without exception journals which deal with controversial issues. They have become the best journals largely because of this fact. In a day when mental ferment is a characteristic of all departments of life, when religious issues are widely discussed in the secular press, he is indeed a shortsighted person who would ask the religious press to avoid those issues, carried into every home by secular papers inadequately equipped to discuss them intelligently. In one of his weekly messages, reprinted in the news columns of this issue, Dr. Reiland writes: "When religious conviction shuts the door on thinking and settles down in satisfaction and solitude it enters into a decline and begins to lead an unhealthy existence. . . . The great blessing of our time, though many may resent it, is the vigor of criticism." A religious journal which fails to recognize these facts is fit material for the morgue.—*The Churchman*.

THE CHINA INLAND MISSION

We have always had a peculiar regard for the China Inland Mission. We rejoiced to hear recently that in these hard times none of its force has had to be withdrawn. We believe the explanation will be found in certain principles which have been consistently adhered to. (1) There has been unflinching devotion to spreading the gospel of Christ the divine Redeemer. No outside enterprise has put a shadow on that. (2) Only soundly orthodox and thoroughly devoted missionaries are sent out. As we understand, there is no stipulation as to salary, but the missionaries are provided for. (3) Complete dependence upon God for means of support. Money is never asked for, though the story is told freely. There are no "drives," no special methods, but unflinching sufficient money has come.

(4) Expenses here at home are kept at lowest level. There is no complicated organization, no elaborate offices, no high-priced executives, and no debt for money borrowed at any time. The whole plan appears to us as most like the evangelizing in the early days of the Church than of any effort we know. We can all learn to our profit to depend more on the Lord and less on human persons and methods. Our own missionary enterprises will languish more and more until we take lessons from this great enterprise of faith.—*The Presbyterian*.

OUR NEGRO POPULATION

It is a rather startling statement that "every tenth person in the United States is a Negro." The Negro population is nearly 12,000,000. More than a third are in cities and towns. "In 1930 Negroes

conducted 70,000 business enterprises, mostly of small retail kind. They owned 750,000 homes. Negro farmers, about one-fifth of whom are owners, operate a million farms." It is gratifying to read that "90 per cent of Negroes can read and write, a gain of 80 per cent in 64 years." That Negroes are instinctively religious is shown by the fact that 5,200,000 are church members. They have 42,000 churches, and 36,000 Sabbath Schools with more than 2,000,000 pupils.—*The United Presbyterian*.

HIGH FINANCE IN PROHIBITION

Speaking from Washington on February 13, Senator S. W. Brookhart, of Iowa, in a national radio hook-up, opened up to the public in plain words the utterly sinister character of the influences that are today in America seeking to break down prohibition enforcement. In plain words the Senator

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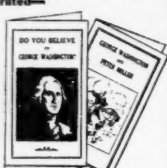
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identifies these as the "financial crowd" sometimes known as Wall Street. The Senator does not do this without an abundance of factual proof on which to base his statements. The poor souls whose thirst they would capitalize and even their tool the wet press, are of small significance compared with these super-spiders who out of sight industriously weave the mammon web. Conscious of the appetite of many for liquor and suborning the press by methods that are perfectly familiar to conscienceless "high finance," though comparatively obscure to the honest American electorate, these men, whose wealth is safeguarded by our laws, in a bolshevism of spirit hardly less despicable than that of Russia, are leading this country as far as they may toward a state of insurrection and nullification. These utterly selfish influences can no more stand the light than insects and creeping things which scurry from where one turns over a rotting log. It is to a wholesome sun bath that Senator Brookhart treats them. Unselfish and fair-minded citizens will thank him and will do well to follow his example.—*Western Recorder*.

DANGEROUS TOLERANCE

Everywhere in Christendom nowadays one hears such cries as this: "Let us all get together. Let us forget the things which divide us, and think only of that which unites us." But one observes that what it is that unites us is rarely defined. "Let the Baptists, Methodists, Episcopalians, Lutherans, Catholics, Unitarians and all the others, simply agree to love one another and forget their differences."

We see many sorts of ministers, in their desire to promote what they believe to be the unity desired by the Master, exchanging pulpits and passing genial compliments about one another's superlative worth. There is a tremendous mass of good feeling and everyone is smiling. Behold the millennial unity of all men, for which Christ prayed on the night of His betrayal!

Is it? If this was the sort of thing Christ wanted, why did He not practice this modern, tolerant method when He was on earth? Why did He not conciliate, on the basis of mutual toleration, the Sadducees and Pharisees, instead of denouncing them both for differing from His own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to save?

Why did He die? Apparently it was because He uttered such positive teachings as to force by His very intolerance, the reflex intolerance of those opposed to that teaching. Christ stood for definiteness in religion. He died rather than tolerate the religious ideas of most of His contemporaries. It is true that He prayed that all the world might be united; but He must have meant united on the positive platform on which He stood. Any other interpretation would stultify His whole life.—Prof. B. I. Bell, in *Unfashionable Convictions*.

RESTLESSNESS IN THE PULPIT

"Restlessness is due in part to war disillusionment and in part that Church and society in general are entering a new era."

"Many seemingly expect everything to go on without trouble or opposition. When difficulties arise they are ready to run away—will not stay to solve problems."

"Worldly-mindedness of Church people makes the pastor's task a difficult one."

"Lack of faith." "A feeling of insecurity."—Questionnaire in *The Presbyterian Banner*.

A FORMIDABLE FOE TO ATHEISM

Atheistic associations name the American Tract Society as their formidable foe, the Society being the first religious organization to recognize that this propaganda was largely brought about by the failure on the part of the Christian Church to realize the power of the printed page. The annual report is entitled "World-Wide Challenge of Atheism," and shows what the Society is doing to counteract atheistic propaganda. Five million tracts in thirty different languages have been printed and distributed by the Society during the past year.

Throughout its history the American Tract Society has printed Christian literature in 179 languages and dialects, 834,873,708 leaflets, tracts, pamphlets, periodicals and books, totalling 5,643,389,442 pages having been distributed since 1825. The colporteurs of the Society visited over two and a half million families in this period, placed 18,000,000 volumes in the homes of the people, and conducted 650,000 meetings.—*News Bulletin*.

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CHRIST'S WONDERFUL LOVE

In 1921 there broke out a jungle fire in the Himalayas. "What are you looking at?" I asked some men who were looking at a tree. They pointed to a nest of young birds on a burning tree. Above it a bird was flying in great distress. A few minutes later the nest caught fire. I thought, "Now the mother bird will fly away." Instead, she flew down and spread her wings over her young ones. Very soon, the poor bird, with her little ones, was burned to ashes. I said to those standing near, "Are we not astonished at this wonderful love? Think how much more wonderful must be the love of Him who has created such an unselfish love in His creatures. The same unselfish love brought Jesus Christ down to become man that by giving His own life, He might save us who were dying in our sins."—Marie R. Acomb, in *The Pilot*.

* * *

COVERING THE SCAR

When an eminent painter was requested to paint Alexander the Great, he felt a difficulty. Alexander in his wars had been struck by a sword, and across his forehead was a great scar. The painter said: "If I retain the scar, it will be an offense to the admirers of the monarch, and if I omit it, it will not be a perfect likeness—what shall I do?" He hit upon a happy expedient; he represented the Emperor leaning on his elbow, with his forefinger upon his brow, accidentally, it seemed, covering the scar.

Might we not represent each other with the finger of charity upon the scar, instead of representing the scar still deeper and blacker than it actually is? Might not we Christians learn from heathendom a lesson of charity, of human kindness and love?—*Word of Life*.

* * *

THE POWER OF TRIFLES

I remember in the physics classroom in the university where I was trained, we found one day an iron beam hanging from the ceiling, held there perfectly passive. And our professor, Professor Tate, took little paper pellets and threw them at the iron beam. It seemed like child's work, and at first nothing happened. But he kept on throwing these little paper pellets, these little nothings, at the iron beam until we saw it begin to vibrate, then to thrill, then to move, and at last to swing. Now what created that movement of the iron beam? Accumulative trifles! Every trifle contributed its little quota and helped to make the movement.

Everything in my life, the little pellet of idle wish, the little pellet of idle thought, the little pellet of discourtesy, everything helps to create the movement, the drift, the swing, the destiny, either toward God or toward the Devil and hell.—J. H. Jowett.

AN INFIDEL'S DEATH

The death-bed scene of a Christian is preferred by a nurse.

The French nurse who was present at the death-bed of Voltaire was asked to attend an Englishman whose case was critical. Said she, "Is he a Christian?" "Yes," was the reply; "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God. But why do you ask?" "Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—Aquila Webb.

* * *

WHAT TRIBULATION IS

Tribulation is from a Latin term meaning a piece of stone or iron which, being drawn over the threshing floor, bruises the corn and causes the chaff and the grain to be separated; and tribulation has come to express the idea, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice, inasmuch as ye are partners of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy."

The idea is that the dross is in the metal, and that it has to be removed from the metal, and all these expressions in the Bible, which deal with the office of tribulation and affliction and trial and sorrow are intended to show us the necessity of discipline in order to prepare for heaven.—*Life of Faith*.

* * *

KNOWING HOW IS IMPORTANT

In a railroad shop in Pennsylvania, a big machine broke down. The mechanics were unable to start it. Someone suggested they call the young man that helped to install the machine. This young man was a good mechanic but was not working for the railroad company at the time. When he arrived, he gave it the "once-over." He tapped a little valve with his hammer and said, "Open her up, boys." It started without a jerk, cog pulling against cog, wheel against wheel. A few days later he turned his bill in for \$150. Someone at the office complained that \$150 was too much for five minutes work. The superintendent said, "Return the bill and tell him to send an itemized statement." He then sent an itemized statement as follows: Tapping with the hammer, \$1.00; knowing where to tap with the hammer, \$149. Total, \$150.

It is one thing to have a mental knowledge of the Word of God, but it is quite another thing to know how and when to put it in action. James said: "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).—Evangelist J. C. Kellogg.

"NOT AS THOUGH I HAD ALREADY ATTAINED"

A friend entered the studio of a successful painter and found him weeping. The visitor asked, "What is the matter?" The artist answered, "I have painted a picture that satisfies me." Yes, there is deadly danger in being contented with present attainments. The man who aims at the North Star will shoot farther than the one whose target is a fence post. Thorwaldsen, the noted sculptor, was catechized thus, "What is your greatest statue?" Instantly he replied, "The next one!"

* * *

A ONE-EYED RELIGION

A rich miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon, to remove them, and after examination was told that it could be done. "But what will it cost?" was his anxious question. "One hundred dollars for each eye," was the answer. And the miser thought of his money and then thought of his blindness; and said, "I will have one eye restored; that will be enough to enable me to see to count my money, and I can save the expense of having the other operated on."

"O Lord, open thou mine eyes, that I may behold wondrous things out of thy law!" cries the true Christian. But the half-and-half Christian wants only one eye opened. He likes to have the minister preach conversion strongly because he has been converted himself and believes in it; but he does not like to have him preach consecration, for that implies laying himself and all his wealth on God's altar, and he is not ready for that.

In other words, he deliberately chooses a "one-eyed" religion, that which sees Christ as Saviour, but ignores Him as Sanctifier.—A. J. Gordon.

* * *

TESTS OF FRIENDSHIP

Hearing a person tell how greatly he felt for another who was in distress and needing assistance, a Quaker quietly asked: "Friend, has thee felt in thy pocket for him?" This was the application of the acid test. The feeling which did not result in action in such a case would be but a poor display of friendship.

Christ mentioned the case of a man who failed in friendship, though he reluctantly yielded to importunity by arising from bed and giving his friend what bread he needed.

Dr. J. H. Jowett had the rare faculty of putting sermons in sentences. On one occasion he said: "Friendship is never really noble, ripe and mutual, until on both sides it becomes unconsciously sacrificial. A real friend bleeds for a real friend and never sees the blood."

An African missionary tells of two suggestive words, and defines them thus: "The 'mununuri' is one who will give of his property to help a friend out of trouble; but a 'semukuru' is one who will even suffer physical pain to free another from guilt." This is indeed a strong test of friendship; yet Jesus long ago said: "Greater love hath no man than this, that a man lay down his life for his friends."—William J. Hart, in *Christian Herald*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

JUST FOR FUN

T. A. W., Reynolds, Ill.

Questions: (1) Is it harmful for a Christian to play rook and other card games just for fun? (2) Please explain, "And so all Israel shall be saved" (Rom. 11:26).

Answers: In itself this game apparently seems to be harmless, but we understand the cards are the same as used in bridge and other games of chance, which are doing so much harm to church members, as well as to others. "Just for fun" often is an innocent road leading to the more serious games of chance with which gambling is associated. Surely other games, though less thrilling, are more safe. Games of skill always are preferable to games in which chance is so large an element. (2) The remainder of the verse and the next show that Israel according to the flesh is in mind. God will perform His covenant to the house of Jacob (v. 27). A remnant will be grafted into their own olive tree (v. 23). The time of this is at the end of the present age, when Christ returns to establish His kingdom.

BACKSLIDING

J. T. L., Minneapolis, Minn.

Question: Is backsliding confined to Old Testament saints alone?

Answer: We regret to say that New Testament saints also sometimes backslide. Among the apostles there was one, even Peter himself (Luke 22:31, 32. See also Gal. 3:1; 6:1; I Tim. 5:15; James 5:19).

SAVED THROUGH FIRE

J. O. C., Two Harbors, Minn.

Question: How can I lose my crown, and still be saved (Rev. 2:10; 3:11)?

Answer: Because salvation is the work of God. It is He who regenerates and saves. But crowns are recognitions, or rewards, for service and faithfulness. The apostle Paul clearly sets forth these truths under the figure of a building. Since the believer himself is built upon Jesus Christ, the one and only foundation, he shall be saved; but if he has lived a worthless life, he shall suffer loss. There will be no crown for him, for in the day of rewards, when his unending works are tried by fire, they will be consumed, while he himself will be saved (I Cor. 1:11-15).

PAUL'S CRAFTINESS

M. L., Wollaston, Mass.

Questions: (1) Are craftiness and guile unworthy traits in a man's character? What about II Corinthians 12:16? (2) How explain Genesis 6:6, 7 and

I Samuel 15:11, with I Samuel 15:29?

Answers: (1) They certainly are, for they are Satan-like (11:3). The apostle has just stated that while among the Corinthians he had not been a burden to them. He then meets an anticipated charge in the minds of some, namely, that being crafty he had caught them by guile by making a gain of them through sending others to them—a charge which Paul proceeds to refute (vv. 17, 18). (2) We pass on the following explanation: The changing attitude of God is determined by change in the conduct of men. If man repents God withdraws threatened punishment, as in the case of the Ninevites (Jonah 3:4, 10). The opposite also is true, for "God is not a man that he should repent." He who foreknows all things does not regret His previous action. Rather, is it not precisely because God is unchangeable (in character) that in His dealings with men He must seem to change His action as they change their conduct?

BATTLE HYMN OF THE REPUBLIC

E. R., Weston, Mich.

Question: What did the author of the "Battle Hymn of the Republic" have in mind? Is it in any sense prophetic in character?

Answer: It is quite impossible to attempt an interpretation of such a hymn. Written during the early part of our Civil War it reflects some of the experiences of those trying times. Not all of the stanzas of the original poem appear in our hymn book, especially the last stanza, which is as follows:

He is coming like the glory of the morning
on the wave;
He is wisdom to the mighty; He is succor to the brave.
So the world shall be His footstool and the
soul of time His slave.
Our God is marching on.

In this stanza, as in the others, there is the note of conflict and of victory, and all in a mystical way seem to symbolize the return of Christ for judgment and for triumph over His foes. But it is impossible to say how much of prophecy the author understood or intended to signify.

RELIGION OF WASHINGTON

A. L., Lynch, Neb.

Question: Was George Washington "an unqualified deist"?

Answer: Upon the contrary, information obtained from a book by E. C. McGuire, entitled, *The Religious Opinions and Character of Washington*, printed in 1836, we discover the following facts:

(1) That in his private correspondence Washington made repeated reference to a personal Providence, to whom he prayed, and whom he depended upon to intervene and over-rule in the affairs of men. (2) He called this Providence "the Lord and Ruler of nations." Such are not the beliefs of Deism. (3) He believed in a divine revelation. In a circular letter addressed to the governors of the various states he used the expression, "But above all, the pure and benign light of Revelation has had a meliorating influence on mankind and increased the blessings of society." Moreover, he urged the practice of "that humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion"; and adds, "without an humble imitation of whose example in these things we can never hope to be a happy nation" (p. 72). No "unqualified deist" ever wrote like that. (4) He prayed as a Christian. He once was overheard to end his private devotions thus: "Grant the petition of thy servant for the sake of Him whom Thou hast called Thy Beloved Son; nevertheless, not my will, but Thine be done. Amen" (p. 166). (5) His habit of regular attendance upon church worship whenever possible is well authenticated, and also the fact that he was a true worshiper and partook of the Lord's Supper (pp. 141, 410f).

ALL SCRIPTURE DIVINELY INSPIRED

M. R. G., Mears, Mich.

Question: Will you please comment on the American Version of II Timothy 3:16?

Answer: The Greek permits of different translations, hence we should adopt that which is most harmonious with the context. To say that "every scripture inspired of God is also profitable" is self-evident to any one who believes in the divine inspiration of the Bible. Or, was it the intention of the revisers to intimate that not all Scripture is inspired of God? If so, who is to determine what is divinely inspired, and what is not so inspired? Some years ago I read a statement by Dr.



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Stifter, one of the revisers, who stated that it was not their intention to alter the meaning of the text of the King James Version, and that the meaning is that "every scripture, being given by inspiration of God, is profitable for teaching for reproof, etc." It also may be shown that the verse as given in our Authorized Version is fully warranted.

INSPIRATION OF THE BIBLE

L. K., Cleveland, Ohio

Question: Why do you believe the Bible to be divinely inspired?

Answer: Among the many reasons consider the following: (1) Because it is so different from, and so superior to, any book written by mere men. Much more might be added as to the character of its contents. (2) Because of its supernatural elements—its revelations, its miracles, and its prophecies, which attest to its divine origin. (3) Because of the testimony of the present-day findings of archaeology. (4) Because of the miracles of transformation it has wrought in the lives of men and in the history of nations.

ABRAHAMIC PROGENY AND COVENANT

M. B., Holland, Mich.

Questions: (1) In what sense is Abraham the father of many nations (Gen. 17:5, 6)? (2) Did not the Abrahamic covenant end at the cross?

Answers: (1) In a very real sense, for both Jews and Arabs trace their ancestry to Abraham. Nations and kings came out of Abraham through Isaac, for Sarah too was to be the mother of nations and kings (v. 16); and Ishmael also was to be the father of princes (v. 20). The

acme of the covenant will be reached when Christ shall reign as King of kings over all the earth (Rev. 19:16) as well as Ruler in Israel (Mic. 5:2). (2) The Abrahamic covenant was to be unending. The crucifixion of Jesus Christ, "the King of the Jews," temporarily set aside the earthly kingdom, but He is to return as King and establish it. At that time the twelve tribes of Israel will again come into prominence (Matt. 19:28; Rev. 7:3-8).

DEFEAT OF SATAN AND HIS ANGELS

R. G., Bringham, Ind.

Question: When Satan was cast out of heaven were one-third of the angels cast out with him?

Answer: The question confuses two statements in the twelfth chapter of the Revelation. Verse 4 tells us that Satan's tail will draw the third part of the stars of heaven, which are by him cast down to the earth. These "stars" are not the heavenly bodies which are seen at night, but probably prominent rulers who have enjoyed gospel, or heavenly, privileges, but who have been deceived and ensnared by Satan, who at the time described will attempt to destroy them. Verse 9 however, portrays the casting down of Satan himself and all of his angels from the heavenly places where they now reign (Eph. 6:12, R. V.).

REWARDS AND JUDGMENTS

E. W., Philadelphia, Pa.

Questions: (1) Do the rewards of Revelation 11:18 follow those of I Corinthians 3:14? (2) Are these people converted after the Rapture? (3) Will there be one future judgment for the wicked of all time, and two periods of reward for the saints? (4) Will Christ sit upon David's throne after the thousand years? (5) Is the battle of Revelation 20:8 the battle of Armageddon? (6) When is the very end of time (Rev. 10:6)?

Answers: (1) Verse 13 of the Corinthian passage indicates that judgment fires will test our works, which fact seems to indicate that the Christians' final rewards are not bestowed until the time of Christ's return to the earth, as intimated in Revelation 11:18. (2) Since some saints are saved following the Rapture, they will be among those rewarded by Christ. (3) One period of final judgment for the wicked dead (Rev. 20:12-15) and one period of final reward for the saved, namely, preceding the Millennium. (4) During the thousand years and after in whatever sense it is eternal (II Sam. 7:16). (5) The battle of Armageddon precedes the Millennium, what that mentioned in Revelation 20:8 follows. (6) The verse should read "delay no longer." Time never ends, for it is a part of eternity.

SIMILAR ENDINGS

D. M. B., Newark, N. Y.

Question: Will the present dispensation and the next end in the same way other dispensations have ended?

Moody Bible Institute Monthly

Answer: Just the same; that is, in the open rebellion of mankind, followed by the sweeping judgments of God.

THIS GENERATION

E. J. H., Elgin, Ill.

Question: To what generation does Christ refer in Matthew 24:34? See also 16:28 and 23:36.

Answer: Interpretation must always accord with the context. In Matthew 24 the generation referred to is the one in which the Great Tribulation is to occur. That single generation will witness the events which Christ had just described. In 16:28 the "some standing here" must necessarily refer to that present time, and was fulfilled during the next few days (Matt. 18:1, 2; II Pet. 1:16-18). The "this generation" of Matthew 23:36 was also the generation of people whom Christ was addressing.

TESTIMONY FORBIDDEN

A. M. S., Kansas City, Kan.

Question: Why did Jesus sometimes forbid witnessing concerning Himself?

Answer: Only four times is restriction upon testimony imposed: twice in the case of the apostles (Matt. 16:20; 17:9), and twice in cases of healing (Mark 1:44; 8:26). In the case of the apostles the testimony would have been inopportune, while in the case of the healings it would have been obstructive (Mark 1:45).

THE EVANGELICAL TEACHER TRAINING ASSOCIATION

Several inquiries

Question: What is the Evangelical Teacher Training Association?

Answer: This Association consists of twenty-one Bible institutes, colleges and seminaries, which are furthering a course in teacher training, superior in every way to that now offered by the International Council of Religious Education. In their preamble they state that the purpose of their association is "to provide and promote a common course in teacher training, which will give adequate attention to instruction in Bible, Personal Evangelism, and Missions, and recognize and encourage the use of textbooks of approved orthodoxy." Rev. Clarence H. Benson, of the Moody Bible Institute, is secretary.

PRAYING FOR THE UNSAVED

R. N. L., Chicago, Ill.

Questions: (1) Since there is no scriptural injunction to pray for the salvation of the unsaved is it right for the Christian to do so? (2) In view of the stress of a man who retires late and rises early, what comment would you make concerning the morning watch hour? (3) Do you approve of the envelop system in our churches? Is it not contrary to Matthew 6:1-4? Yet unless one is known to be a regular contributor he may diminish his influence.

Answers: (1) Our reply takes the form of three questions: First, is it not

the Holy Spirit who puts this desire into our hearts and minds? Second: Should not our efforts to lead others to Christ be backed up with our prayers? Third: Have not such prayers frequently been answered? (2) Such a life as you describe demands that the body be given proper time for rest, and may well forbid a full "hour" for private morning devotions. But better take less time each morning than entirely omit such a period of fellowship with God. Get what you can. (3) Yes, we approve. We base our plan on I Corinthians 16:2. The money comes in regularly, it affords everybody an opportunity to give, and helps train new givers. As to the passage quoted, that injunction is directed solely against ostentatious giving. The envelope simply announces one to be a giver, but does not publish abroad the amount.

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April 10

How Sin Begins

Genesis 2:15-17; 3:1-8

Golden Text:—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matthew 26:41.

A look out upon the world proves that man is not what he should be. It is not reasonable to suppose that man is now what he was when he came from the hands of the Creator, much less an improvement. The only way of accounting for this is by the historic fall of man as given in the Bible. The introduction of sin is the only answer.

I. Man's Probation (Gen. 2:15-17).

1. The Place (v. 15).

It was in the beautiful Garden of Eden. Man's environment was suited to his nature. The testing of the last Adam was quite in contrast. Instead of in the Garden of Eden with a suitable companion, it was in the wilderness with the wild beasts.

2. The Necessity (v. 16).

This grows out of man's constitution. Adam was created with the possibility of character, but not with character. Alternative choice makes character possible. Free will was what made Adam a real man. Character is the result of choices.

3. The Means (v. 17).

It was most simple, just one prohibition. The tree of the knowledge of good and evil was forbidden. Alongside of this small restriction was placed a large privilege—the tree of life. Over against that which would bring death and sorrow was placed that which would bring eternal life. Before everyone today is placed Jesus Christ, the tree of life, and the way of death.

II. Man's Temptation (3:1-8).

1. The Method (vv. 1-5).

Satan, a personal, malicious being, appeared in the guise of a serpent. Notwithstanding the growing unpopularity of the doctrine, the fact remains that there is a personal Devil. This is proven both by the Scriptures and experience. He did not appeal directly to the man. He chose to appeal to the woman through the serpent, and through the woman to the man. This is always Satan's method. Sometimes he appeals through some dear friend, even a bosom companion, as in the case of Job's wife (Job 2:9, 10).

a. He found the woman while alone.

b. He insinuated doubt into Eve's mind as to God's Word and love.

This is his method today. He tries to get people to doubt God's Word and then to doubt His goodness. He persuaded Eve that God was withholding from her something that was good. He today induces men to say that God is cruel, harsh, and unjust. He gets young people to think that father and mother are too exacting. As soon as one doubts God's Word, he

begins to criticize it and to disobey it. The reason men tamper with God's Word is that they don't like His rule.

c. To get Eve to doubt the penalty of sin.

The Devil is having great success along this line. There is much flippant jesting about eternal punishment. Be it remembered, however, that this does not change its reality.

d. He appealed to innocent appetite.

He argued that there would be no harm in eating, but great advantage.

e. Eve gazed upon that which God had forbidden and lusted after that which God had prohibited.

2. The Fall (vv. 6-8).

The steps in the fall seem to have been rapid. From doubting God's love, Eve went to doubting His Word. From gazing upon and lusting after that which God had prohibited, there was but a short step to indulgence. Eve not only disobeyed, but involved Adam in her sin. This is ever the way of the sinner. The drunkard is not content until he gets others to drink. A profane man is glad to hear others swear. Licentious men and women want others to be poisoned with their rot. Impure young men seek to have innocent boys practice their vices.

III. Man's Judgment (vv. 9-24).

God's holy nature is such that when men sin He at once manifests Himself. God called Adam and Eve to account the same day. Punishment inevitably follows the committal of sin.

1. A Disturbed Relationship with God (v. 8).

The introduction of sin marred man's familiar intercourse with the Almighty. Adam and Eve not only hid from God's presence, but when summoned by Him began to make excuse. Adam even laid the blame on God.

2. The Degradation of the Serpent (v. 14).

He henceforth became the type of sin and Satan (Num. 21:9; John 3:14; Rev. 12:9). Satan's doom was pronounced without trial. In the case of the man it was not so, showing that this was not Satan's first offense.

3. The Undying Enmity between the Seeds (v. 15).

This bitter enmity between the seed of the woman and the seed of the serpent has continued from that day to this.

4. The Ultimate Victory of the Woman's Seed (v. 15).

Satan's seed has harassed the woman's seed through the centuries, but on the cross the final stroke was made which crushed his head (John 12:31; Heb. 2:14; I John 3:8). This is the first gleam of the glorious gospel of Christ. The victory is sure, but it is at infinite cost.

5. The Judgment upon the Woman (v. 16).

This relates primarily to her as a wife and mother.

6. Man's New Relationship to the Earth (vv. 17-19).

The earth was cursed on his account. Man must make an increased effort to exist. With his sinful nature man would be in a bad state without the necessity of toil.

7. Death (v. 19).

This includes spiritual and physical death. Sin brought all.

8. Expulsion from the Garden (v. 24).

When man's nature was changed by sin, out from the beautiful garden he must go.

April 17

The Call of Abram

Genesis 12:1-9

Golden Text:—And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.—Genesis 12:2.

I. His Separation (v. 1).

The new era inaugurated with Noah as head ended in a colossal failure in the impious attempt of man on the plains of Shinar to set himself free from God's government. In view of this failure, God turned aside from the race as such and called Abram out from his kindred and land and placed him at the head of a new nation which He would train for Himself. This call involved

1. A Great Sacrifice.

It meant the severance of three ties:

a. His country in the widest range of his affections.

b. His place of birth and kindred which comes still closer to his heart.

c. His father's house as the inmost circle of all tender emotions.

All these must be cast off before the Lord could get him into the place of blessing. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). This is a call that is much needed today. The Lord is continually saying, "Come ye out from among them" (II Cor. 6:16-18).

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and take possession of it for God called for much heroism. This stands out in the faith required as well as in the sacrifice involved. The life of separation from the world costs much, but it is the only way to have God's favor. Only as we are separated from the world and separated unto God can He bless us with His power and grace. If we would be children of Abram, we too must walk by faith and trust God.

II. God's Promise to Abram (vv. 2, 3).

The demand for separation was followed by a seven-fold promise—a gracious engagement on God's part to communicate certain unmerited favors and confer far-reaching blessings. Abram had to make a complete surrender of everything, but he gained infinitely more. God always gives us back much more than we have to sacrifice for Him.

1. "I Will Make of Thee a Great Nation" (v. 2).

This in some measure compensated for the loss of his country. He not only escaped from the defiling influences of his own nation devoted to idolatry, but became the head of a chosen nation. This was fulfilled in a natural way in the Jewish nation and in Ishmael (Gen. 17:20); also in a spiritual seed embracing both Jews and Gentiles (Gal. 3:7, 8).

2. "I Will Bless Thee" (v. 2).

This was fulfilled.
a. Temporarily (Gen. 13:14-17; 24:35). Abram was enriched with lands, cattle, silver and gold.

b. Spiritually (Gen. 15:6; John 8:56). He was freely justified on the grounds of his faith. The righteousness of Christ was imputed unto him, also he had the exalted privilege of talking face to face with the Lord. The spiritual blessings predominated (Heb. 11:10). He chose to dwell in tabernacles looking for a city which hath foundations.

3. "And Make Thy Name Great" (v. 2).

Going out from his father's house, he himself was to have a great name. He was to be the head of a new house which would be venerated far and wide. He is known as the "friend of God" (James 2:23). To be thus known is a great honor indeed.

4. "Thou Shalt Be a Blessing" (v. 2).

We now pass from the lower to the higher phase of the promise. It was a great thing to be thus honored and blessed by God, but now to be the medium of blessing to others is greater still. "It is more blessed to give than to receive." This has been fulfilled in a wonderful way.

5. "I Will Bless Them That Bless Thee" (v. 3).

Abram and the nation which came forth from his loins became the very touchstone of God. Since he is God's friend, he participated in God's purposes. This has been strikingly exemplified in all ages since. The nations that have used the Jews well have been blessed.

6. "And Curse Him That Curseth Thee" (v. 3).

The nations which have turned against Abram and the nation of which he was head have never prospered. While God at times used the surrounding nations as

scourges for His people, He in turn punished them for it. The fall of Syria, Assyria, Babylonia, and Egypt can in some measure be traced to their mistreatment of Israel.

7. "And in Thee Shall All the Families of the Earth Be Blessed" (v. 3).

This has been fulfilled in

a. The Jewish nation being made the repository of the oracles of God.

Through them the Bible has been given to the world.

b. The bringing of the Redeemer into the world.

Thus they became the channel through which God's richest gift came into the world.

c. A future time when the Jews shall be God's missionaries in carrying the good tidings to the ends of the earth.

III. Abraham's Obedience to God (vv. 4-8).

Abram at once departed out of his own

"More valuable than gold—yea than much fine gold"

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"Search the scriptures . . . for they are they which testify of me."

PAUL SAID (Of Timothy)

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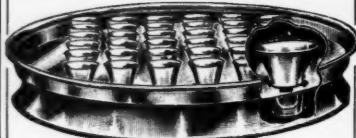
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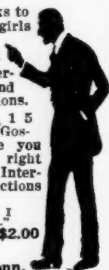
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land. He proved his faith by his obedience. He did not argue or parley, neither demanded a guarantee, but stepped out upon God's promised word. "He went out not knowing whither he went." He was a typical believer. He walked by faith, not sight. He renounced indulgence and idolatry. He separated himself for a testimony by his altars of witness. He entered into Canaan and accepted a pilgrim life as a stranger and sojourner, but as a result of this he enjoyed a progressive revelation at each appearing of God by a fuller disclosure of Himself.

April 24

Abram's Generosity to Lot

Genesis 13:5-15

Golden Text:—Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Romans 12:10.

Apparently a famine was sent upon Canaan soon after Abram entered it. Because of this famine, he went into Egypt. Doubtless the famine was sent because of the wickedness of the Canaanites, but it was so timed as to develop the graces of Abram's heart. He needed to be taught the fact of his own weakness in order to fully realize God's power and faithfulness. Abram was not perfect, for in the midst of his trials he went off to Egypt without seeking God's direction. As he approached Egypt he had not that unhesitating confidence which characterized him as he entered Canaan. While going from Chaldea to Canaan he was obeying the Lord. He went to Egypt on his own initiative. Taking his own way not only brought distress, but involved him in trouble. His expedient to save his own life is not to be commended. It would have been far better for him to have remained in Canaan with its famine knowing that he was where the Lord had led him, than to go into Egypt.

1. Abram and Lot Go Out of Egypt (vv. 1-4).

1. Trouble in Egypt (v. 1; cf. 12:18, 19). By prevarication Abram deceived the king concerning the relation of Sarah to himself, but when the truth was known that she was his wife instead of his sister, Pharaoh thrust him out. This is not the last time that a child of God was rebuked and thrust out by a man of the world.

2. Increased Prosperity (v. 2).

Although Abram was away from the place to which God had called him, his temporal possessions increased. Increase in riches is no sign that a man is in fellowship with God.

3. Return to Bethel (vv. 3, 4).

Although he had declined from the pathway of faith and had suffered shame and humiliation before a heathen king, when thrust out he had the good sense to go unto the place of the altar, where his tent had been at the beginning. It was here that he called upon the name of the Lord. There is no record of his having done so while in Egypt. His Egypt experience cost him much spiritually. He seems even to have lost his influence over Lot. Hitherto Lot seems to have moved when Abram did, doubtless recognizing his power with God.

II. Abram and Lot Separate (vv. 5-13).

1. Strife between Their Herdsmen (vv. 5-7).

Both Abram and Lot greatly prospered. This increase in goods threatened strife between them. When they attempted to settle down, trouble arose between their herdsmen. This is the first record of relatives quarreling over financial matters. Riches often interfere with friendship. They engender greed and selfishness in men, and kindle jealousy and strife between them. For the chosen of God thus to quarrel is utter folly and criminal, especially in the presence of the enemies of the Lord. "The Canaanite and the Perizzite dwelt then in the land."

2. Abram's Magnanimous Behavior (vv. 8, 9).

He made to Lot a generous proposition which relieved the disgraceful situation. Lot was allowed his choice. Though he owed everything to Abram, he was allowed to choose that which suited him best. Abram's behavior in this case is a fine example of the art of living together peaceably.

3. Lot's Selfish Choice (vv. 10-13).

His selfish heart prompted him to grasp for the best. His action shows that his stay in Egypt was ruinous to him. Perhaps he chose the plains of the Jordan because of their resemblance to Egypt. One cannot go into Egypt without being affected by it. This was a fatal choice for Lot. Though he for a while prospered and even was elevated to high official position and gained society for his children, it was an expensive undertaking for him.

III. Abram Delivers Lot (14: 11-16).

Lot, with all his goods, was taken away when the confederate kings came against Sodom. Though Lot's trouble was the result of his selfish choice, Abram's magnanimity of soul expressed itself by taking up arms to deliver him from his captor. Abram did this because he was a man of faith. When Lot was involved in the ruin of his sad choice, Abram had the power to deliver him. Though apparently unsought, he came to Lot's rescue.

Lot is an example of one saved so as by fire (I Cor. 3:11-15). He was a righteous man. He was not wholly corrupt. He is an example of the man who allows the world to get the better of him. He set his affections upon earthly things, and the time came when he had to separate from them. The world and its lusts pass away, but he that doeth the will of God abideth forever (I John 2:15-17). Once his money and his family were in Sodom he endured its wickedness, longing to escape from it (II Pet. 2:6-8).

In contrast with Lot who suffered from his evil choice, Abram was greatly prospered. He grew rich in temporal things while at the same time he was rich toward God. Abram's whole life shows that those who make obedience to God first get the needed worldly supplies (I Kings 3:5-13; Matt. 6:33).

Moody Bible Institute Monthly

May 1

Isaac and His Wells

Genesis 26:12-25

Golden Text:—A soft answer turneth away wrath: but grievous words stir up anger.—Proverbs 15:1.

I. Isaac the Man (15:1-5).

Isaac was a child of the covenant and was given in the time of the old age of Abraham and Sarah in fulfillment of God's promise. His name means "laughter." As to character, he was gentle, meek, meditative and peace-loving. He was a remarkable contrast to his father, Abraham. He would not have cut much figure in our day in the rushing drive of commerce. Two things may have affected him to his disadvantage:

1. The Shadow of an Illustrious Father. Sons of great and rich men commonly do not make much of life. The necessity of struggle is not forced upon them. They are tempted to live in the shadow of their fathers. Traits of distinction are not inherited. Each man must come into his own by means of his individual effort.

2. He was Brought Up as the Only Child of His Mother.

The tendency in such a case would be to shield him from the necessity of self-effort, so that he would be unable to meet life's stern realities. Every child should be compelled to think for himself and to fight his own battles. Isaac, not a mighty man by nature's gifts, through the blessings of God's grace became the inheritor of the covenant promises. He was not only a meek man, but a man of prayer (Gen. 24:63; 25:21; 26:23-25).

II. Isaac in Gerar (vv. 12-17).

1. The Appearance of the Lord unto Him (vv. 1-5).

Because of famine in the land, Isaac went into the country of the Philistines. The distress upon the land should have moved him to call upon the Lord (James 5:13). It was better to suffer in the land than to go among the enemies of God's people. The Lord graciously appeared to him there and directed him not to go into Egypt, thus avoiding the error of his father. He was permitted to sojourn in this land because it ultimately was to belong to his seed, it being part of God's grant to Abraham. He even enjoyed the renewal of the covenant which had been made to his father.

2. His Lapse (vv. 7-11).

He yielded to the same temptation as did Abraham many years before (Gen. 20:12, 13). This proves that it is not a good thing to dwell among the enemies of God's people. When one goes into the enemy's country he can expect to be tempted to do wrong; even the slightest deviation from the place or path of duty subjects one to temptation. It was when Peter warmed himself at the fire of the enemy that he was tempted to deny his Lord.

3. His Prosperity (vv. 12-17).

Isaac did not intend to make Gerar his permanent place of abode. He intended only to sojourn there. While there he sowed and reaped bountifully. This prosperity was no proof that God approved of his course. God sends His rain upon the

just and the unjust (Matt. 5:45). Many men are rich in spite of their wickedness. Even with Isaac, prosperity only came after he had straightened out the lie to Abimelech about his wife.

III. Isaac's Enemies (vv. 18-22).

He was not permitted long to enjoy this fruitful land. His prosperity incited the envy of the Philistines. They could not stand to see his increase in flocks, herds, and servants. Success in any calling of life will provoke jealousy. Even among Christian workers there springs up the spirit of envy resulting in strife. They demanded that Isaac should leave them. Wherever jealousy has begun its deadly work, there must be separation. The Philistines took as their method of getting rid of Isaac the stopping up of the wells. Isaac did not contend for them, but peaceably withdrew to another place where he proceeded again to dig the wells of his father. He called them by the same names his father had given them.

1. Esek.

Which means "strife" or "contention." Instead of struggling with them, he removed from them and digged another well.

2. Sitnah.

Which means "enmity." The Philistines strove for this well also. The name given shows that there was increased bitterness of feeling.

3. Rehoboth.

Because of the bitter opposition, Isaac removed from them and digged another well which he called "Rehoboth," meaning "there is room." This willingness of Isaac to remove from the enemy shows that he would be imposed upon rather than fight. The third time he digged wells there was no strife. We should learn from his entire behavior that the way to have peace is to wear out our enemies with patience.

IV. Isaac in Beer-sheba (vv. 23-25).

Immediately following Isaac's going up from among the Philistines, the Lord appeared to him. The Lord permits envy and strife in the world in order to get His children separated from it. Our fellowship and privileges as sons and daughters of God are dependent upon our separation from the world (II Cor. 6:14-18). Following this visitation, Isaac built an altar and called upon the name of the Lord. As soon as a meeting place with Jehovah was established, Isaac pitched his tent there. Following this Isaac's servants digged a well. There is no use of going among the Philistines to get water. Other water is to be found besides theirs. There was no use for Samson to go among the Philistines to get a wife. A better one could have been gotten among his own people. His going aside from God's path for him involved him in trouble and caused a disgraceful end.

After Isaac was established in Beer-sheba, Abimelech came desiring to make an alliance with him. This shows that he gained influence by peaceably withdrawing from the Philistines. His behavior proved to them that he was the friend of God. Being thus convinced, they desired to enter into covenant relationship with him. The way to gain influence with the world is to withdraw from it.



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"THAT BLESSED HOPE"

Titus 2:13

1. Saving hope (Rom. 8:24).
2. Hope of glory (Col. 1:27).
3. Joyful hope (Heb. 3:6).
4. Good hope (II Thess. 2:16).
5. Living hope (I Pet. 1:3).
6. Purifying hope (I John 3:3).

ISAIAH'S VISION

Isaiah 6:1-10

1. Conviction of sin (vv. 1-4).
2. Confession of sin (v. 5).
3. Cleansing from sin (v. 6).
4. Call to service (v. 8).
5. Commitment of self (v. 8).
6. Commission to service (vv. 9, 10).—LeRoy Blackburn.

THE SECRET OF A GROWING CHURCH

Acts 2:47

1. Filled with the Spirit (Acts 2:4).
2. Preach the Word (Acts 2:16,41).
3. Magnify Christ (Acts 2:30-36).
4. Continue in Prayer (Acts 2:42).
5. United in Faith (Acts 2:44).
6. Given to Hospitality (Acts 2:45).
7. Rejoicing Always (Acts 2:46,47).—O. M. Fletcher.

HELP

Psalm 121:2

Introduction: Man needs help, for he is weak; God can help, for He is mighty. We need to recognize our weakness as well as our sinfulness. "When I am weak, then I am strong" (II Cor. 12:10).

1. Happy the man who has the help of God (Ps. 146:5). Examples: Jacob (Gen. 28:15); Moses (Exod. 18:4); Samuel (I Sam. 7:12); Paul (Acts 26:22).

2. Blessed assurance of help (Isa. 50:7).

3. Man's cry for help (Matt. 14:30; 15:25; Mark 9:22).

4. Find grace to help (Heb. 4:16).

5. A present help in trouble (Ps. 46:1).—N. H. Camp.

"ALL THINGS" IN PHILIPPIANS

1. "All things" of church life in the spirit of peace (2:4).

2. "All things" of self-sacrifice in the spirit of joy (3:8, 9).

3. "All things" of mystery in the spirit of faith (3:21).

4. "All things" of experience in the spirit of prayer (4:6).

5. "All things" of moral excellence in the spirit of thoughtfulness (4:8).

6. "All things" of discipline in the spirit of contentment (4:11, 12).

7. "All things" of service in the spirit of dependence (4:13).

8. "All things" of necessity in the spirit of assurance (4:19).—S. E. Burrow, in *The Christian*.

MY JEWELS

Malachi 3:17

1. They are made up.
2. They are rare.
3. They are selected.
4. They are cut and polished.
5. They are precious in His sight.
6. They are bought with a price.—Wm. M. B. Smale.

FOUR OF THE GREATEST THINGS in John 1:11, 12

1. *The Greatest Tragedy:*
"He came unto his own, and his own received him not."
2. *The Greatest Transaction:*
"But to as many as received him."
3. *The Greatest Transmission:*
"To them gave he power."
4. *The Greatest Transformation:*
"To become the sons of God."—Peter Van Wymen.

CHRIST SUFFERING FOR US

I. To bring us unto God—a *new access* (I Pet. 3:18).

II. Our death unto sin and unto life—a *new death* (I Pet. 2:24).

III. That we might be made the righteousness of God in Him—a *new standing* (II Cor. 5:21).

IV. That we might receive the promise of the Spirit through faith—a *new spirit* (Gal. 3:13).

V. That He might leave us an example—a *new example* (I Pet. 2:21).

VI. That He might redeem us from all iniquity—a *new redemption* (Titus 2:14).

VII. That He might deliver us from this evil world—a *new deliverance* (Gal. 1:4).

VIII. That we might live together with Him—a *new fellowship* (I Thess. 5:10).—William Evans.

PHILIP, THE SOUL-WINNER

Acts 8:26-40

I. The Man.

1. Who he was.
2. Where he was.
3. What he was doing.

II. His Mission.

One of great importance. He was accompanied by

1. The Holy Ghost.
2. An angel.

III. His Method.

1. Tactful in approach (John 1:5; Luke 2:9).
2. Immediate contact with Scripture.

IV. His Message.

Christ crucified, risen, exalted as Lord and Master.

V. His Ministry's Result.

- It produced
1. Conviction.
2. Conversion.—LeRoy Blackburn.

ONE GOSPEL—DIFFERENT PHASES

Gospel of God—the Author.
Gospel of grace—the Ground.
Gospel of Christ—the Subject.
Gospel of our salvation—the Application.
Gospel of the kingdom—the Result.
Gospel of the glory of God—the Ultimatum.—E. E. P.

THE CHRISTIAN'S WALK

1. The Past Walk—before conversion (Eph. 2:2).

2. The Present Walk—"Created in Christ Jesus unto good works . . . that we should walk in them" (Eph. 2:10).

3. The Worthy Walk—"Walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

4. The Different Walk—"That ye henceforth walk not as other Gentiles walk" (Eph. 4:17).

5. The Love Walk—"Walk in love, as Christ also hath loved us, and hath given himself for us" (Eph. 5:2).

6. The Light Walk—"But now are ye light in the Lord, walk as children of light" (Eph. 5:8).

7. The Circumspect Walk—"Walk circumspectly, not as fools, but as wise" (Eph. 5:15).—Charles Edwards.

ONENESS OF THE SAINTS

Ephesians 4:4-6

1. One Body—therefore we are all members.

2. One Spirit—therefore one essence.

3. One Hope—therefore one aim.

4. One Lord—therefore all servants.

5. One Faith—therefore one foundation.

6. One Baptism—therefore all dead, buried, risen in resurrection life.

7. One God over us all—Sovereign over our lives.

One God through us all—Sovereign over other lives.

One God in us all—Sovereign over our hearts.

8. One Father over us all—all children of one family (though attending different schools).

One Father through us all—all missionaries.

One Father in us all—new creations in our new hearts.

CHRIST CRUCIFIED

Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hot-bed for formalism, a joy to the devil, and an offense to God.—J. C. Ryle.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

READING

I Timothy 4:13

- I. "Give heed to reading"—the importance of it.
 1. For information.
 2. For edification.
- II. "Give heed to reading"—to the kind of reading.
 1. The Bible.
 2. Good books, magazines, papers, etc.
- III. "Give heed to reading"—make use of what is read.
 1. Apply to your own life (Ps. 119:9).
 2. Use it to help others—J. D. Patterson.

WAKE UP, PREACHERS!

We preachers should wake up. There is no excuse whatever for our being dull—no excuse at all. A man who has been three or four years at college learning how to do it, and has six days in the week to prepare, ought to do far better. The fact of the matter is that many of our parsons seem to be playing at preaching. The bottom of it is often, if not sheer laziness, at least unardonable indifference.

The preacher has the most glorious of all themes, the sublimest of all books, the mightiest of all encouragements, the most accessible of all helps, and yet he gets up into the pulpit, and talks with one-quarter the pointedness of a lawyer, and one-fifth the enthusiasm of an auctioneer. And as to the voice, and elocutionary power, what excuse is there when Demosthenes overcame his stammer, and developed a magnificent power of oratory by incessant practice, from love of his country. Think of how the average actor practices hours a week simply for the footlights. I once heard a clergyman reputed to be one of the dullest preachers in Canada give an address at a meeting on a subject which excited him. He spoke splendidly. He lifted up his voice. He swung his arm about. He drove home his points, and for twenty minutes the audience listened with intensest interest. It was a revelation to me. It showed me and others what conviction will do, and the enthusiasm of an impulsive spiritual urge.

It is not true to say a man can't be interesting, or preach better. We can if we will. After all, is it not when we think of it, is it not lost enthusiasm for the eternal values? Is it not that we have lost the sense of reality or, alas, is it not that He who walketh in the midst of the seven golden candlesticks may speak to us with this incriminating indictment: "I have somewhat against thee, because thou hast lost thy first love"? Heaven and hell and the salvation of the soul and temperance and righteousness and judgment to come, have faded into platitudes. We're not in earnest. We need to wake up. And when we do in the dynamic of the Holy Ghost there will be a reality, a forcefulness, an earnestness in our very face and hands and attitude that will convince our fellows that, whether they believe or do not believe the man who is pleading with them, he believes and has heard a voice: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Wake up, preachers! *Wake up!*—Dyson Hague, in *Southern Churchman*.

TEST OF TRUE DISCIPLESHIP

Luke 9:23

- I. Challenge—"If any man."
- II. Condition—"come after me."
- III. Cost.
 1. "Deny himself."
 - (a) Self-will; (b) friends; (c) business; (d) pleasures.
 2. "Take up his cross daily."
 - It may be (a) heavy; (b) unlovely; (c) unpopular.
 3. "Follow me."
 - (a) It may mean separation from loved ones and home; (b) it may mean staying where we are; (c) it may even mean martyrdom.
- IV. Compensation (Rev. 12:11; Matt. 25:21; II Tim. 4:6-8).—LeRoy Blackburn.

NOTABLE WOMEN OF THE BIBLE

Eve, the woman of curiosity (Gen. 3: 6); Hagar, the discarded wife (Gen. 21: 14-19); Miriam, the ambitious woman (Num. 12: 1, 2); Deborah, the patriotic woman (Judg. 4: 4); Ruth, the woman of constancy (Ruth 1: 16); Hannah, the ideal mother (I Sam. 1: 20; 2: 19); Abigail, the capable woman (I Sam. 25: 3); the Shunammite, the hospitable woman (II Kings 4: 8-10); Esther, the self-sacrificing woman; (Esth. 4: 16); the Syrophenician, the woman of faith (Matt. 15: 28); Mary Magdalene, the transformed woman (Mark 16: 1, 9); Elisabeth, the humble woman (Luke 1: 43); Mary, the woman chosen of God (Luke 1: 30-38); Mary of Bethany, the woman immortalized by Christ (Matt. 26: 13; Luke 10: 42); Martha, the worried housekeeper (Luke 10: 40); the woman evangelist (John 4: 29); Dorcas, the benevolent seamstress (Acts 9: 36); Lydia, the business woman (Acts 16: 14, 15).—*Gospel Herald*.

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REPROOF

In the Greek New Testament there are two words which tell of *rebuke* and *reproof*. These two words are translated in our Authorized Version in seven different ways. By studying the deeper meaning of these two original words, a flood of light is shed on a multitude of passages.

The first word is *epitimaō*. It means "to rebuke" or "to chide." It is the figure used of judges objecting to one as blameable. It is found twenty-nine times in the New Testament. Twenty-four times it is translated "to rebuke" (Matt. 8:26; 16:22; 17:18; 19:13; 20:31; Mark 1:25; 4:39; 8:32, 33; 9:25; 10:13; Luke 4:35, 39, 41; 8:24; 9:42, 55; 17:3; 18:15, 39; 19:39; 23:40; II Tim. 4:2; Judge 9).

Four times it is translated "to charge" (Matt. 12:16; Mark 3:12; 8:30; 10:48). Once it is translated "straitly charged" (Luke 9:21). In each of these five cases there is an element of rebuke.

Reproof is not always attended with conviction, and for this there are two reasons. Firstly, it may be unmerited. There may be no sin or fault, and so this word is sometimes used of unjustly hindering, checking, or blaming (cf. Matt. 14:22; 19:13; Luke 18:39; Mark 10:13). Secondly, owing to hardness of heart and other causes the reproof may be ineffectual (Luke 23:40).

The second word is a much stronger one. It is *elenko*. Whenever it is used it tells of rebuke carrying with it conviction. It is found in the New Testament seven times. Six times it is translated "reprove" (Luke 3:19; John 3:20; 16:8; Eph. 5:13; II Tim. 4:2).

Thus, by the use of this word in Luke, we know that Herod the tetrarch was convinced of sin and thereby put to shame. Evil doers dread the light because they seek to avoid the contemplation of their evil deeds.

By the use of this word also the work of "the Comforter," that of "convincing" the world of sin, is set forth (John 16:8).

Five times the word appears as "rebuke" (I Tim. 10:20; Titus 1:13; 2:15; Heb. 12:5; Rev. 3:19). In the last passage we learn that as many as the Lord loves, they will be brought to a gracious conviction of their sins.

Four times the word is translated "convince" (John 8:46; I Cor. 14:24; Titus 1:9; James 2:9).

We have here an instance of the great contrast between the two words. Our Lord was often *rebuked*; sin was often charged against Him, but none *convinced* Him of it, none brought it home to His conscience, for "he knew no sin."

Once the word appears as "convicted" (John 8:9), and once "to tell one's fault" (Matt. 18:15), and that, of course, in such a manner as to bring conviction if not confession. Thus the possibility of rebuking sinners, without conviction or confession of sin resulting, is the distinction between these two words.—D. C., in *Bible Magazine*.

The very fact of a Christian being here, and not in heaven, is a proof that some work awaits him.—William Arnot.

A SERMON FROM ISAIAH

Isaiah 1:1-20

I. Three Charges against Israel.

1. Base ingratitude.
 - a. "I have nourished children"—"rebelled."
 - b. The ox knows his master's crib.
2. Sold out to sin.
 - a. "Laden with iniquity."
 - b. Sickness is the picture.
 - c. Spiritual desolation.
3. Insincerity of worship.
 - a. In their offerings.
 - b. In their feasts.
 - c. In their prayers.

II. Three Exhortations to Israel.

1. Put away sin.
 - a. From God's eyes.
 - b. From man's eyes.
2. "Learn to do well" (faith).
3. "Come, let us reason together."

III. Three Results to Israel.

1. Pardon from sin.
 - a. Sin as scarlet—white as snow.
 - b. Sin as crimson—as wool.
2. Relief from misery, adversity, judgments of sin.
3. Eat of the fat of the land.—C. S. Cadwallader.

POINTED PARAGRAPHS

The fact that there is always something to feel gloomy about is not a good reason for always feeling gloomy about something.

Spell "luck" with a capital P, and make it possible, profitable and permanent.

Groan, if you must; grumble, if you dare.

It is better to hear men asking why you have no "D. D." degree, than to have them asking why you have one.

To be "silent" is better than to be "silenced." (It is better to be "silent" than to be "silenced.")

If you think yourself better than others, get acquainted with yourself.

The best way to "settle down," is first to "settle up."

If God's time is too soon for your repentance, your time may be too late for God's acceptance.—Adam Murrman.



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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Elden F. Farrar reports that March 6 was the opening date of the Mel Trotter campaign at the Church of the Open Door, Los Angeles, Calif., Louis Talbot, pastor. Mr. Farrar conducted the music.

Joseph T. Larsen, of Minneapolis, Minn., concluded meetings in Bloomington Temple, Minneapolis, during the first of March.

Loya Sutherland is assisting Dr. John H. McCombe as singer and musical director. They have conducted four meetings this year, the latest of which was in the First Methodist Episcopal Church, Highland Park, Mich.

John B. and Mrs. Long, known as "The Longs in Gospel Songs" recently closed an old time revival in Belvedere Gardens Church, Los Angeles, Calif. More than seventy-five made decisions for the Lord. About one hundred reconsecrations and family altars were established and a large number of young people volunteered for life service. Whole families were saved during this meeting. The church was packed to capacity night after night. More than 200 children attended the Bible Magic meeting daily. Their next meeting was in the new First Baptist Church at Maywood, Calif.

Sylvester Sanford closed a two weeks union revival in Dalton City, Ill., February 28, with twenty conversions. The Presbyterians and United Brethren cooperated in the services.

Floyd John Evans is engaged in evangelistic work in Long Beach, Calif. He recently concluded his work in the southeastern part of Missouri where he reports 500 conversions and additions to church membership.

Ellery Gilbert Aldridge writes, "Mrs. Aldridge and I conducted meetings in the Reformed Church, Bloomington, N.Y. A fine group of young people definitely accepted Christ and the church was quickened and encouraged. Our next engagement is in Union City, Pa., March 14-27. Pray for us."

David C. Wilcox reports that souls were saved nightly in his meetings in Kenosha, Wis. There were four Roman Catholics who accepted the Lord Jesus Christ as their Saviour in one meeting. Cottage prayer meetings were held each day in various homes. During the last two weeks, Neil McIntyre, Scotland's blind singing evangelist, assisted, and many were added to the fold.

J. Guy Jordan conducted meetings in the United Brethren Church, Hummelstown, Pa., from January 24 to February 14. Gospel services, classes in Personal Evangelism, school services, shopmeetings, etc., were all well attended, and the blessing of the Holy Spirit was felt in a marked way. There were sixty-one conversions and one hundred and twelve rededications reported. The church was signally blessed and renewed in its spiritual life.



Booster Chorus of the evangelistic meetings conducted by G. F. Higginbotham in the First Baptist Church, Porterville, Calif.

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Louis D. Hill closed a three weeks campaign in the Central Baptist Church, Memphis, Tenn., on January 26. There were 206 conversions reported. In February Mr. Hill was called back to the Central Baptist Church for a three weeks conference. During March he conducted a meeting in the First Methodist Episcopal Church, Jonesboro, Ark.

Earle W. Braun assisted J. C. Leonard in a three weeks meeting in the South Park Methodist Protestant Church of Canton, Ill., in February. The blessing of the Lord was upon the ministry and the church was greatly revived. On March 6 they began meetings in Franklin, Pa.

Harry O. Anderson reports, "In January we conducted a meeting for the Immanuel Baptist Church, Los Angeles, Calif., Dr. Birney S. Hudson, pastor. A wonderful work of grace was manifested in the surrender of hundreds of young people. A choir of more than one hundred voices sang nightly. February we spent at the Trinity Baptist Church, Long Beach, Calif., Alex Rhine, pastor. An old-fashioned revival broke out. More than seventy conversions were recorded, all of whom joined the church, bringing the membership to more than 500. March 6 we closed a city-wide meeting at Clinton, Iowa, C. L. Randall, of Little Rock, being the song leader. The pastors and evangelistic party were on their knees every morning at nine o'clock, and the results were far beyond the expectation of all. A religious parade of all churches and Christian organizations aroused the attention of the entire city." Mr. Anderson asks the readers of the *MOODY MONTHLY* to pray for the work.

Fred E. Rueckert conducted a four weeks service in February at the Methodist Protestant Church, Pleasantville, N.J. There were several reconsecrations as well as a number of conversions.

Guy W. Green conducted the annual February evangelistic meeting for Cumberland University, Lebanon, Tenn., February 10-21. He spoke each morning in chapel and each night in the First Presbyterian Church. There were twelve additions to the church. While attendance was optional on the part of the students, both chapel and church were filled daily for the services.

F. A. Geisenheiner conducted meetings during the first of March in the neighborhood of Mount Coal, W. Va., in three Presbyterian churches. Mr. Geisenheiner reports the field difficult but that God's power was manifest, and a number of conversions were recorded.

Duncan McNeill, Scottish evangelist and Bible teacher, has terminated a six months engagement in Lincoln, Neb., and is back in the evangelistic field. During the month of March he conducted special campaigns in Chicago, Ill., and Omaha, Neb. During the summer months he is to be accompanied by his brother, Dugald McNeill, from Scotland, who is known throughout the British Isles for his ministry of song. They begin their com-

bined ministry in this country in July, at Schenectady, N.Y. Mr. McNeill asks a continued interest in prayer in behalf of his evangelistic labors.

The Heefner-Sudenga Evangelistic Party report a blessed time in two weeks of meetings in the First Baptist Church of Eagle Grove, Iowa. There were sixty-six people who accepted Christ as their Saviour, and fourteen young people volunteered for life service. When the "Second Coming" message was given, the church was filled and many were turned away before seven o'clock because of the interest in that blessed theme. A number of Catholics were saved in the campaign. Miss Heefner writes, "We thank God for His Miracle-working power in the lives of all those who will heed His Word."

Harry Dixon Loes assisted in meetings in the Baptist Church of Pryor, Okla., the latter part of January. In February he directed the music in a union meeting of the five principal churches of Okmulgee. The meetings were held in the First Baptist Church of which Mr. Loes is assistant pastor. The pastors of the co-operating churches did the preaching and a great spiritual blessing was felt.

B. P. Nichols and E. L. Holliday conducted meetings in the Broadway Chapel, Lorain, Ohio, February 10-24, in which there were eighteen decisions. They also conducted a two weeks engagement in the First Baptist Church, of which Mr. Holliday is pastor. Great interest prevailed, and twenty-five decisions for Christ were reported. After Mr. Nichols left for Oberlin, Ohio, to begin a two weeks campaign, Mr. Holliday continued the work in Lorain for two more weeks, assisted by Lee Vickers. Mr. Holliday states that a spirit of revival prevails, and that the Lord is richly blessing.

Dr. Milton J. Rees just closed a very successful union campaign in Brockport, N.Y., and vicinity, ten churches co-operating. Large numbers of re-dedications and many new decisions, particularly among men, were recorded. Dr. Rees writes, "The hunger for the things of God is more and more evident. I am thus writing because so many are saying that the days of revivals are passed."

Sara C. Palmer conducted an evangelistic campaign throughout February in Rochester, N. H. A large number of people were moved to accept Christ as their Saviour while many others reconsecrated their lives to His service. Edwin I. Niles, pastor of Friends Church, Rochester, N. H., stated that scores of people were privileged to hear a gospel message such as present-day ministry does not afford. The work with the children was remarkable, and the number of young men and women who accepted the Lord as their Saviour and Redeemer was worth the entire campaign.

L. James and Mrs. Kindig just closed a meeting in Conneaut, O. Eight churches co-operated and the pastors did

the preaching. A real revival spirit prevailed. Mr. Kindig writes, "God wonderfully blessed our work with the young people who met for a half hour before each evening service. Their average attendance was 110 and the largest attendance was 225. On the last Sunday evening seventy-three signed a covenant dedicating their lives to God. Over two hundred accepted Christ as their Saviour during the Conneaut meeting."

The George Dibble Evangelistic Party have just closed a very successful meeting in the Belmont Methodist Church, Roanoke, Va. They report: "From the beginning the presence of God was manifested and splendid crowds attended nightly. There were at least one hundred persons who accepted Christ as their Saviour and many reconsecrations were noted." They request the prayers of friends who are interested in their work.

Ralph E. Stewart conducted meetings in Xenia, Ohio, in January and February, under the auspices of the Laymen's Evangelistic Association of that city, which later decided to sponsor a county-wide campaign. Cottage prayer meetings were held four times a week in forty-seven homes each day. Mr. Stewart writes that the meetings have stirred both the city and county, and that the laymen are planning to hold street meetings this summer.

Philip Sidersky reports a series of meetings in the First Baptist Church of Dania, Fla., Carl A. Moberg, pastor. The sessions were largely attended. The pastor mailed personal invitations to Jewish families in Dania and Hollywood, and as a result the majority attended. One of the Jewish merchants displayed two circulars on his store window. Gospel hymns written to Hebrew melodies were sung during the services, which was one of the means of awakening a spiritual interest concerning the gospel among the Jewish people. As a result arrangements were made for a series of similar meetings to be held at the Baptist Tabernacle, Miami, Fla., of which Dr. H. E. Ressler is pastor.

Anton Cedarholm recently concluded a very successful campaign at the North West Tabernacle, Chicago, where many professed faith in Christ and scores reconsecrated their lives to Christ and for Christian service. Mr. Cedarholm, with the assistance of his brother Hilmore, also conducted a week's services at the business men's noon-day services held at the Adelphi Theatre and broadcast over W-M-B-I. A goodly number came to Christ at each service. During the first of March Mr. Cedarholm conducted a campaign in the First Baptist Church, Seattle, Wash., which was greatly blessed of God.

An interdenominational Bible conference was conducted in February by Ira P. Dean in the Saucon Mennonite Church, Coopersburg, Pa. Studies in the book of Revelation were used. Mr. Dean's brother, Warren, conducted the music during the conference. A great spiritual blessing was reported.

Moody Bible Institute Monthly

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Jewish-Christian Bible conferences conducted in Shreveport, La., and Little Rock, Ark., in February, are reported by Jacob Gartenhaus, who is in charge of the Jewish evangelization of the Home Mission Board of the Southern Baptist Convention. Joseph S. Flacks, Henry Einspruch, Alexander Kaminsky and Mr. Gartenhaus were among the speakers. The purpose of these meetings was to bring together in conference and fellowship Christians and Jews, and to effect a better understanding between them.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

G. F. Higginbotham conducted evangelistic meetings February 7-28, in the First Baptist Church of Porterville, Calif., Elmer A. Junker, pastor. There was splendid interest.

H. M. Lintz conducted evangelistic meetings February 7-19, in the First Baptist Church of Harlan, Iowa, M. C. Carstenson, pastor. Seven professed conversion, ten backsliders were restored, and forty consecrated their lives for full time service.

Dr. J. W. Mahood, held evangelistic meetings February 6-21 in the Highfield Baptist Church, Moncton, N. B., Can., A. K. Herman, pastor. There were 129 who professed conversion and twenty-eight offered themselves for full time service.

Dr. Henry Ostrom conducted meetings February 2-7 in the Church of the Open Door, Grand Rapids, Mich., A. H. Waalkes, pastor. He was the speaker at a union meeting in Franklin, Ohio, February 11-21. The meetings were held in the Methodist Episcopal Church, with other churches co-operating, under the leadership of Dr. F. W. Stanton.

W. W. Shannon held evangelistic meetings February 17-March 2 in the Fruitvale Presbyterian Church of Oakland, Calif., Pitt M. Walker, pastor.

MOODY BIBLE INSTITUTE WEEKS

A Bible conference was held February 7-12, in the First Presbyterian Church, Albion, Mich., S. Conger Hathaway, minister. The speakers were Dr. H. Framer Smith, Archibald R. Wright and J. Renwick McCullough, pastor of the Westminster Presbyterian Church, Cedar Rapids, Ia. Albion is the seat of Albion College, the largest denominational school of the Methodist Episcopal Church in the state of Michigan.

The North Baptist Church of Flint, Mich., and its pastor, Dr. George M. Vercoe, welcomed Dr. L. Sale-Harrison February 7-12, in a Bible conference. Frederick B. Wittick presented the life and work of the Institute in motion pictures, and the sessions of one conference were broadcast over radio station WMPC at Lapeer, Mich.

The First Baptist Church of Ortonville, Mich., Kendall S. North, pastor, set aside Sunday and Monday, February 14 and 15, so that the Baptist churches of Ortonville,

Goodrich and Atlas, Mich., might unite in the observance of a "Moody Bible Institute Day." The addresses were broadcast over radio station WMPC.

The presence and power of the Holy Spirit was truly manifested in the conference in the First Presbyterian Church of Aurora, Ill., February 7-14. Dr. Norman B. Harrison presented a series of studies on the Philippian epistle during the afternoon sessions, and in the evening spoke on three phases of the Christian life. Russell E. Kauffman, pastor of the Plymouth Congregational Church, Ottumwa, Iowa, directed the music. Oscar Lowry spoke on both the opening and closing days of the conference and many young people professed their faith in Christ, while others definitely consecrated their lives to full time Christian service.

The Loomis Park Baptist Church, Jackson, Mich., recently secured the Jackson Gospel Tabernacle for its downtown evangelistic efforts, and at its public opening welcomed Dr. Sale-Harrison who gave a series of prophetic addresses on present world conditions. F. B. Wittick presented in motion pictures the life and work of the Moody Bible Institute. The tabernacle was filled to its utmost capacity.

Under the auspices of the Moody Bible Institute a conference was held February 21-28 in the First Baptist Church of La Crosse, Wis., A. B. Martin, pastor. Dr. L. Sale-Harrison gave three series of Bible studies and Reid N. Radford presented the life and work of the Institute in motion pictures.

APRIL BIBLE CONFERENCES

Bible conferences under the auspices of the Moody Bible Institute have been scheduled for April as follows:

Mar. 27-Apr. 3—First Presbyterian Church, Wausau, Wis., Dr. Peter W. Erickson, pastor. Return engagement of Dr. L. Sale-Harrison.

Apr. 3-8—First Presbyterian Church, Clay Center, Kan., Howard E. Hansen, pastor. Speakers, Dr. L. Sale-Harrison and Archibald R. Wright.

Apr. 10-15—Tabernacle Baptist Church, Waco, Tex., Dr. A. Reilly Copeland, pastor. Speakers, Dr. L. Sale-Harrison and Archibald R. Wright.

Apr. 17-19—First Presbyterian Church, Tyrone, Pa., Joseph A. Speer, pastor. Speaker, Dr. P. B. Fitzwater.

Apr. 17-May 1—Tabernacle Baptist Church, Amarillo, Tex., Dr. J. C. Sisemore, pastor. Speakers, Dr. Calvin B. Waller, Dr. L. Sale-Harrison, Archibald R. Wright.

Apr. 24-29—Lexington Avenue Baptist Church, Danville, Ky., Dr. C. C. Warren, pastor. Speakers, Dr. L. Sale-Harrison, Archibald R. Wright, Russell E. Kauffman.

FUTURE ENGAGEMENTS

Harry O. Anderson—Mar. 13-27, Los Angeles, Calif.; April 3-17, Long Beach, Calif.; April 24-May 15, National City, Calif.

"The Bonney Workers"—Mar. 7-27. Titusville, Pa.

Homer W. Grimes—Mar. 15-27, Providence, R. I.; Mar. 28-Apr. 10, Boston, Mass.

Duncan McNeill—July, Schenectady, N. Y.; August, St. Louis, Mo.; September, Detroit, Mich.; October, Toledo, O.

Richard Nyburg—Mar. 6-27, Logansport, Ind.; April 3-17, Brownsville, O.; July 17-31, Bear Lake, Mich.

Dr. and Mrs. Milton S. Rees—April 3, Westbrook, Me.; April 17, Livermore Falls, Me.

Sylvester Sanford—Mar. 7-27; Saybrook, Ill.; Mar. 28-Apr. 10, Chicago, Ill.; Apr. 11-24, Colorado Springs, Colo.; Apr. 25-May 8, Denver, Colo.; May 9-22, Farmer City, Ill.; May 23-June 5, Bradley, Ill.; June 6-19, Morocco, Ind.; June 20-July 10, Peetz, Colo.; July 11-24, Lexington, Ill.

Gipsy Smith, Jr.—Feb. 21-Mar. 27, Savannah, Ga.; Mar. 29-Apr. 10, Valdosta, Ga.; Apr. 17-May 1, Lexington, Ky.; May 8-29, Rockville, Md.; June, Aberdeen, N. Car.

The Vinaroffs—Mar. 7-27, Port Clinton, O.; Mar. 29-Apr. 17, St. Joseph, Mo.

25th Annual Montrose Bible Conference

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Dr. H. A. Ironside, Director General Conference

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Young People's Conference

July 4 to 10

Dr. Roy T. Brumbaugh, Director

Speakers: Rev. Harold Samuel Laird, Rev. L. Craig Long, Rev. W. V. Watson, Rev. Tod B. Sterling, Dr. Robert M. Glover. Afternoon for games, recreation and side trips.

Teacher Training Institute

July 11-17

Speakers will be Rev. H. Framer Smith, D.D., Dr. Robert R. Fritsch and Rev. Clarence Ray Ferguson.

This course is offered to those who are or expect to become successful Sunday School teachers and leaders.

Ministerial Bible Institute

July 18-28

Speakers: Dr. James M. Gray will direct the Institute personally. Dr. R. W. Philpott, Dr. Leander S. Keyser. Music directed by Mr. Homer Hammontree with Mr. H. Hermansen at piano. Special rate to ministers and families and Full Time Christian worker.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago

Soul Reveries, by Charles Goodell, D.D.

This is the third volume of a series of radio sermons by an eminent city pastor. Naturally they are practical rather than doctrinal. They make good reading and are cheering, inspiring, and assuring.

180 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.50.

G. S.

The Pilgrim's Progress for Young People, with Little Jetts illustrations, by Wade C. Smith.

The great religious classic of John Bunyan fitly called "The Immortal Allegory," has been translated into more than seventy-five languages and dialects. Here it is presented in simplified speech, relieved of the repetitions and doctrinal arguments found in the original. Mr. Smith's famous "Little Jetts" stand out in sixty-seven silhouettes that make vivid portrayal of many tragic episodes. Children will eagerly reach for the book; mothers will find it a good reading book for the family circle, and elders will find new stimulation to Christian zeal. It is a book of beauty, large type and high grade paper.

104 pages. 9½ x 6½ inches. Harper and Brothers, New York. \$1.50. W. M. R.

The Bible and the Child, by G. Campbell Morgan.

We are glad that this eminent Bible teacher has recognized the general neglect of the Church to provide comprehensive, consecutive, and complete Bible instruction for its children. He says, "The old idea of an international lesson which is graded to meet all in the Sunday School, is utterly wrong. That is being recognized today and different lessons are being prepared for different departments." Dr. Morgan also makes a distinction between instruction and education, and points out that the modern idea of making the lesson child-centered rather than book-centered cannot be carried into the realm of the biblical religion, since "revelation presupposes a capacity for reception and also presupposes ignorance." The volume is concluded with a suggested curriculum of 468 lessons covering a twelve year period.

48 pages. 7¼ x 5 inches. Fleming H. Revell Company, New York. 35 cents.

C. H. B.

God's World, by Cornelius Howard Patton, D.D.

Dr. Patton has undertaken to give an inclusive survey of present world conditions, geographical, racial, economic, social, national, and religious.

Some chapters are exceptionally fine, particularly those dealing with the various movements and undertakings that have either significantly reflected or else radically changed world conditions and relations during the past two or three decades. Every student of world affairs, missionaries in particular, will doubtless read with interest and profit what the author has written out of his many years of wide and intimate observations.

But when it comes to a discussion of the important subject of the final outcome of the present world order (or disorder) and the ultimate goal of human society, Dr. Patton seems to be very vague. Postulating a theory that man has reached his present cultural state through a process of evolution, he predicts the gradual and final attainment in the remote future, of a universal happy brotherhood under the leadership of Jesus. The reader is left to surmise that Dr. Patton does not take seriously what is so plainly set forth in the Bible regarding the origin of man, and the glorious purposes to be wrought through and by Jesus the Christ, who is God manifest in the flesh, and the coming King of kings.

297 pages. 7¾ x 5 inches. Richard R. Smith, New York. \$2.00. W. H. H.

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The Island of Gold and Other Stories, by Berkeley G. Collins.

These intriguing stories for children begin in the land of charm and wonder, but end in the environment of duty—a fine example of the noble use of the romance of fancy in teaching sober fact.

128 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.25.

J. R. R.

The Story of Luther, by W. G. Polack.

Here lovers of inspirational biography are presented with a most readable account of the life of Martin Luther, the great genius of the Reformation. It will not only stimulate their Christian faith, but prepare them to answer the calumnies against a great and pure soul—the true father of historical Protestantism. Those fortunate enough to possess this rare book will be more courageous and bold to confess their Lord.

The price makes it possible to give it to pastors, theological students, and Christian workers. It should be in the library of every earnest Christian.

155 pages. 7¾ x 5½ inches. Concordia Publishing House, St. Louis. 60 cents.

W. T. J.

Korea, the Old and the New, by Ellasue Wagner.

Miss Wagner is superintendent of the Social Evangelistic Center in Seoul, Korea, and has unusual opportunity for observing the present day currents of thought and life that are fast leaving the old glories of the hermit kingdom to the historian or the antiquarian.

The first chapter, entitled "The Clash of New and Old," is itself a reward for possessing the book. The impact of modern machine dominated life upon the mentality of a traditional oriental rural folk is graphically described. In such a community, where age-long standards have been suddenly shattered and moral sanctions loosened, many humorous things are to be observed, and many unspeakable heartaches as well.

Interesting sketches are given of Korea's history and inherited culture, as the background for the present day drama of metamorphosis.

160 pages. 7½ x 5½ inches. Fleming H. Revell Company, New York. \$1.50.

W. H. H.

Seen and Heard in a Punjab Village, by Miriam Young.

Rarely has it been our privilege to read a volume so thoroughly sincere and confiding in sharing with readers in the homeland the inner working of things in a foreign missionary community.

Nowhere in the wide world has the messenger of the Cross a more difficult or more complicated problem than in an Indian village, where caste barriers and social bondage are not only deeply grooved by hoary age, but also most enslavingly religious.

Much has been heard of mass, or community movements, and much has been said pro and con on the religious value of such. Miss Young has lived in a native Indian village, becoming as nearly as possible one of them, and has enjoyed ample opportunity to study at first hand the village mind back of such a step as "becoming Christian."

Every missionary should read this author's stories, thrilling in themselves, her observations and interpretations, and her frank criticisms. By the touchstone of real spiritual values, much that some workers esteem of social worth is seen to be merely wood, hay and stubble. Young missionaries going to India should read this volume carefully.

228 pages. 7¾ x 5 inches. The Student Volunteer Movement Press, London. \$1.50.

W. H. H.

Revelation Expounded, by Finis Jennings Dake.

The author belongs to the futurist school of interpreters and has given us a book of more than usual interest. It contains a wealth of material that is well classified. The author's method is analytical and reveals a close study of this wonderful and entrancing book of the Bible, which all Christians should study, but under guidance if possible. The secondary title of the present volume is "Eternal Mysteries Simplified," and the author has measurably succeeded in his attempt. While we do not agree with some statements and also question some interpretations, we commend the book as a whole to discriminating readers.

256 pages. 9 x 6 inches. Published by author, Tulsa, Okla. \$1.10, paper.

G. S.

Bible and "Bullingerism," by Keith L. Brooks.

This is a well written pamphlet of 24 pages, of which the author speaks as "An Answer to Certain Extreme Interpretations of Kingdom Truth." What he says is sound and true as we consider it, and we can only regret that he did not say more about Bullingerism itself, that the average reader might have a clearer understanding of the error he was combating with the truth. We will be pleased to use an extract from the pamphlet in our reading pages at an early opportunity.

24 pages. 6x4¼ inches. Keith L. Brooks, 2003 Addison Way, Los Angeles, Calif. 25 cents.

J. M. G.

The Battle of Belief, by A. E. Shiner, A. M. I. Mech. E.

A logical vindication of the old faith as set forth in the Scriptures. A clear, cogent reply by a layman to the man who assails the truth of God. The author deals with the authenticity and inspiration of the Bible, supporting his arguments from the field of history, science and human experience. It is a direct thrust at the citadel of the enemies of God's Word. He stresses, in particular, the true nature of present day false teachings in such chapters as "Modernism Unveiled," and "The Modernist's Challenge." Biblical accounts which are special targets for those who oppose the inspiration of the Bible are discussed freely. This work is valuable too, because of its lucidity in the presentation of subject matter which brings it within the range of the average reader. This feature marks a sharp contrast with other works in this field. It is worthy of a wide circulation. There are fourteen chapters.

150 pages. 7½ x 5 inches. Marshall, Morgan and Scott, London and Edinburgh. \$1.00.

J. A. V. G.

Why I Am a Christian, by O. Hallesby, Ph.D.

This translation of a book by a professor in the Independent Theological Seminary, Oslo, Norway, has received an unusual and speedy welcome. The copy we have is one of the ninth edition. We trust there will be a demand for many more editions, and wish also that other writings of this conservative foreign theologian might be translated.

The present volume is for the specific purpose of aiding the doubter. Both the experience of the author and his knowledge of the Word have qualified him to deal expertly and authoritatively with such a subject. It will be found helpful to all doubters who read the book, but it will be particularly helpful to pastors and Christian workers who deal personally with this class, of whom in our day there are so many. The methods of the book are logical, psychological, and scriptural. With rare insight and skill he deals with the subject of doubt, shows the way from doubt to faith, then proceeds to show why he is a Christian, dwelling illuminatingly upon the mysterious element in conversion and several other subjects which are vital in dealing with honest doubters.

176 pages. 7½ x 5 inches. Augsburg Publishing House, Minneapolis.

G. S.

Moody Bible Institute Monthly

Good Manners for Boys and Girls, by Amelia C. Krug.

A valuable work which ought to be treasured by old and young alike. It covers the whole range of social conduct and is written in a style well adapted to the youthful mind. Unusually clear and attractive. No home should be without it. One of the best in this line.

51 pages. 7½ x 5 inches. Concordia Publishing House, St. Louis, Mo.

J. A. V. G.

Personal Problems of Conduct and Religion, by J. G. McKenzie, M.A., B.D.

The author was born in Scotland, and after pastoral experience in England became professor of sociology and psychology in a Congregational college there. All this inheritance and experience is happily combined in eighteen brief chapters explaining how he has dealt with given problems brought to him by individuals. He is scientific, evangelical, and very clear, evidently writing out of a warm religious experience. Adolescent difficulties, our regrets and fears, the troubles of old age, the psychology of sleeplessness, and Christ's essential place in Christianity, are among the topics treated. Many will find this helpful.

144 pages. 7½ x 5 inches. Macmillan Company, New York. \$1.25.

H. E. S.

Will Atheism Dominate the World? by Maude Howe.

The subject is of the utmost importance and is handled by one who knows whereof she writes. She is secretary of the Canadian Christian Crusade, a league organized for aggressively combating Atheism. The facts presented show that Atheism is thoroughly and ably organized, and is growing with astonishing rapidity. It aims chiefly to attract and subvert the youth of the world, not only in our colleges and schools of higher learning, but in our high schools. Work is carried on even among our children. Parents and Christian leaders everywhere need to be informed and armed for the struggle before it is too late. This book and other literature from the same source will help to this end.

128 pages. 7¼ x 5 inches. Canadian Christian Crusade, Toronto. 25 cents.

G. S.

An Unashamed Workman, by Roland Q. Leavell.

The reading of this historical biography of Landrum Pinson Leavell will be an inspiration to every Christian worker. The eldest of a remarkable family of nine sons, all but one of whom are actively engaged in full-time Christian service, crowded into his fifty-six years an extraordinary record of activity as South-wide Sunday School secretary, B. Y. P. U. specialist, college instructor, seminary professor, author and editor. In fact, the miracle in the Southern Baptist Church that transformed a backward denomination to a leader in Sunday School work is largely due to the energy of Landrum Leavell, B. W. Spilman and P. E. Burroughs. We are glad that another member of this remarkable family has recorded the accomplishments of his illustrious brother, which will suggest even in this day the large possibilities of a life that is totally yielded to God's will.

146 pages. 7½ x 5½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. \$1.50.

C. H. B.

Five Kings—Three Judgments, by W. Adolphus Scott.

Four of the five kings are the founders of the four great world empires, beginning with the Babylonian and ending with the Roman, and the fifth is to be ruled over by Jesus Christ. The three judgments considered are: First, that of the fallen angels; second, that of the Flood; and third, that which is to come at the end of the world. The author graciously acknowledges his indebtedness to the *Scotfield Reference Bible* and to *Ridpath's History of the World*, from which reliable works frequent and extended quotations are made. While we do not accept every interpretation, yet as a whole the book is a fresh study of the great prophecies dealing with world conditions and their outcome, and is

valuable. Every Christian should be studying prophecy these days, for it is a "light shining in a dark place."

342 pages. 8 x 5½ inches. John C. Winston Company, Philadelphia. \$2.00.

G. S.

Tramping Through Africa, by W. J. W. Roome, F.R.G.S.

In the course of his work as an investigator for the British and Foreign Bible Society, the author has traversed over one hundred thousand miles in crossing the continent, seven times from east to west, and five times from north to south. His travels have frequently taken him over unknown routes and among people and scenes never before visited by white men. He describes an ascent of Kilimanjaro, journeys through dense forests, swamps and jungle, across desert and scrub, and down scantily mapped rivers. His adventures have carried him among wild pigmies and giant Watusi, native risings, strange racial customs and characteristics, and the curious experiences, dangers and sights that each day brings. Rainy seasons did not deter him, and bridgeless rivers in flood-tide did not halt his progress.

Replete with photographs by the author, a map of his travels, and an index of places visited, *Tramping Through Africa* is essentially a travel book of first-class missionary interest.

330 pages. 8¼ x 6 inches. A. & C. Black, Ltd., London. American agents: The Macmillan Company, New York. \$3.75.

J. R. R.

Children's Worship Story-Sermons, by Hugh T. Kerr, D.D.

It could be predicted that if *Children's Worship Story-Sermons* were the first introduction to Dr. Kerr's work, all of his remaining works would be ardently desired. Dr. Kerr has unquestionably been gifted of God in the art of applying spiritual lessons to things about us with which we come in contact. In these fifty-two chapters he has touched nearly every phase of life about us. It might not be saying too much in calling attention to the fact that any one of these stories is worth the price of the book. Lovers of children's work can hardly be without it, and eventually should secure the four series of children's sermons by the same author.

190 pages. 7½ x 5½ inches. Fleming H. Revell Company, New York. \$1.50.

W. T. J.

Nebuchadnezzar, by G. R. Tabouis.

Here is a modern and very realistic biography of the great conqueror who did so much to both glorify and adorn Babylon, yet through his victories planted the seeds of her decay. No longer a shadowy figure of ancient times, he is made to live before us, roaming his palace, anxiously consulting seers regarding omens and dreams, thinking out his plans with careful respect for the fateful gods. The Babylonians were not by nature warlike, though fighting well for independence and the needed wealth. Business engrossed them, spurred on by basic love of pleasure. Their Shamash temple, making business profit out of every devotee, is the world's oldest financial institution, typifying the only kind of deity they felt had just claim on man's worship.

We see how Jeremiah and Ezekiel weakened the Jews by what seemed like defeatism, however warranted by their desertion of Jehovah. Nebuchadnezzar captured their city expressly to demonstrate Jehovah's inferiority to his gods. Mme. Tabouis gives us twenty excellent plates and maps, as many smaller pictures in the text, and a hundred pages of scholarly notes which support her narrative and constitute the book's chief value. But she betrays ignorance of the latest scholarship in accepting modernist theories of Daniel's date.

400 pages. 9 x 6 inches. McGraw-Hill Book Company, New York. \$5.00.

H. E. S.

Under the Olive Trees, by Thomas Mitchell Chalmers.

The author of this book helps its readers to visualize a trip to the land of the Saviour's birth. A request by Dr. Haldeman resulted in the writing of this book, therefore the many

friends of this great Bible teacher will at once be interested.

It is replete with illustrations and maps—all up-to-date. Those contemplating a trip to the Holy Land will find this book indispensable, while others not so fortunate may make the tour in the spirit with enjoyment.

224 pages. 7½ x 5½ inches. Published by the author, New York. \$1.25.

W. T. J.



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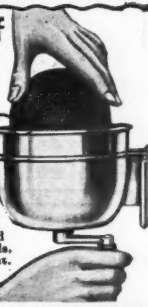
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Challenged, Caroline Atwater Mason.

This author always writes with a purpose. Her former well-known story *The Highway*, was a book also with a noble mission. In *Challenged* her readers will find a vital theme, well treated; namely, the sanctity of the American Constitution as it is affected by the present combat settling around the Eighteenth Amendment—its modification or repeal.

The book is thrilling, up-to-date, and forceful. It should be sent to every boy and girl in college, especially those who went away, fresh and clean, from Christian homes, but perhaps are subjected to the sophistries of men and the temptations of Satan. Too quickly its hundred pages have been read.

100 pages. 7 1/2 x 5 1/2 inches. Fleming H. Revell Company, New York. \$1.00. W. T. J.

Gladness in Christian Living, by Charles H. Nabers.

A series of addresses designed to bring joy and peace to troubled hearts, new inspiration to those who are discouraged, and new hope to those who are despondent. These messages are direct and deeply spiritual. They touch the heart. The author evinces a thorough knowledge of the subject in hand, which enables him to bring the reader into vital touch with spiritual experiences common to the believer. There is nothing shallow here. This work will appeal to those who aspire to the deeper things of the life which is in God.

94 pages. 7 1/2 x 5 1/2 inches. Fleming H. Revell Company, New York. \$1.00.

J. A. V. G.

The Bible in Modern Research, by A. Rendle Short, M.D., B.S., B.Sc., F.R.C.S.

It is a pleasure to find a man of such recognized scholarship who has prepared a book of this type, because he not only believes in the inspiration and authority of the Bible, but also that all scientific research ultimately must both illuminate and substantiate Scripture. He recognizes the truth of Francis Bacon's oft-quoted words, "A little philosophy inclineth man's mind to Atheism, but depth in philosophy bringeth man about to religion," and his carefully prepared work is full evidence of this statement. Aside from such scientific problems as geology and Genesis, man's origin, and the evidence of archaeology, he provides a scholarly dissertation upon such subjects as "The Literary Problem of the Pentateuch," "The Bible the Word of God," "Moral Difficulties of the Old Testament," and "Modern Psychology and Christian Faith."

246 pages. 8 1/2 x 5 1/2 inches. Marshall, Morgan and Scott, London. \$1.75. C. H. B.

Out in the Country, by Hazel V.orton.

Many books on Sunday School work are pouring from the press. Most are adaptable to the work of the city teacher whose labors are in well-equipped buildings.

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The author has the ability to show how rich the average teacher is in having access to the things close by. She seems to have caught the illustration power of the Lord, who pointed to the birds, the lilies, and the golden grain.

Bound in both cloth and paper it is within the reach of all.

136 pages. 7 1/2 x 5 1/2 inches. Friendship Press, New York. Cloth \$1.00; paper 75 cents. W. T. J.

Religion and Civilization in West Africa, by J. J. Cooksey and Alexander McLeish.

In general concordance with the World Dominion series of surveys, this book seeks to describe missionary penetration and occupation. It covers the colonies of the lower western bulge and the adjacent islands of the African continent. Excepting Liberia, all of these areas are under foreign control—French, British, Spanish and Portuguese. The onward march of civilization, it is shown, is

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leaving the Church far behind, and the great extent of unevangelized territory, which it identifies, is especially noticeable. The survey's interpretation of data comes to a focus in Part V, where is an illuminating discussion of trends and policies from the standpoint of the indigenous church—among others, that live subject, Christian education. The necessary statistical tables are followed by valuable collateral information on the language situation, Bible distribution, and secret society organizations. There is also a questionnaire for mission study groups, and a copious index.

277 pages. 9 3/4 x 6 inches. World Dominion Press, New York. \$1.50. J. R. R.

The Reformed Doctrine of Predestination, by Prof. Loraine Boettner.

The purpose of this book as indicated is "to give a restatement of that great system of theology known as the Reformed faith or Calvinism, and to show that this is beyond doubt the teaching of the Bible and of reason." The author presents a well-planned and readable discussion, dealing primarily with the doctrine of predestination, proofs for that doctrine, and answers to opposing arguments. It is recommended not only to those who agree with the author, but those who may hold the opposite view. It is suitable for the general reader as well as the theological student.

The author decries the tendency of Arminians to become fierce in their opposition to Calvinism, but he unfortunately offends somewhat in this respect himself in that he refers to those who hold Arminian views as having followed an "absurd" and "stupid heresy." He accuses them of "belittling the sovereignty of God," and says that the "unprejudiced believing mind" readily accepts Calvinism. One cannot help but feel that the book would have been even stronger and more useful than it is if the author had given us more paragraphs like the following:

"Predestination and free agency are the twin pillars of a great temple, and they meet above the clouds where the human gaze cannot penetrate. Or again, we may say that predestination and free agency are parallel lines; and while the Calvinist may not be able to make them unite, the Arminian cannot make them cross each other."

431 pages. 9x6 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$3.00. H. L. L.

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W-M-B-I

RECENT SPECIAL SPEAKERS

Rev. George H. Redden, "Pastor of the Pines," Bend, Ore., missionary to lumberjacks, under Presbyterian Board of National Missions; Mrs. Arthur F. Tylee, Inland South America Missionary Union; Rev. J. R. Smith, missionary to Navajo Indians, Arizona; Rev. Henry Singer, director of mission to the Jews, Detroit, Mich.; Rev. Harold F. Tugby, Orinoco River Mission, Venezuela; Rev. H. S. Morgan, pastor, North Baptist Church, New York City; Rev. Harry Strachan, Latin America Evangelization Campaign, Costa Rica, C. A.; Rev. Gordon Beacham, Sudan Interior Mission; Rev. Millard S. Cairns, evangelist, Los Angeles, Calif.; Nicholas Simpovis, Sudan Interior Mission; Samuel Decker, Inland South America Missionary Union; Rev. C. L. Eicher, formerly missionary to India under Christian and Missionary Alliance; Dr. Elizabeth Thurrott, missionary to India under the Women's Union Missionary Society of America; Miss Elizabeth Turner, missionary to China under Presbyterian Board; Miss Ida M. Klingeburger, missionary to India under Methodist Episcopal Church.

DR. GRAY IN MINNEAPOLIS

Dr. Gray conducted a series of Bible meetings in Bethlehem Presbyterian Church, Minneapolis, Rev. Paul R. Wright, pastor, during the week beginning February 14. In the afternoons he expounded First and Second Thessalonians, and in the evenings he gave a course of prophetic studies in the Old and New Testaments. The large number of former Moody students and other Institute friends in that city would have insured a good interest in the meeting, to say nothing of the members and friends of the church in which they were held.

Opportunities were also embraced by Dr. Gray to speak before the students of the Northwestern Bible School, the Lutheran Bible School, and the League of Evangelical Students in the state university.

ONE BY ONE

A letter of recent date from Mrs. Richard S. Thain, of Oak Park, Ill., reminds the reader that time moves on swift wing, and that the company of zealous believers who were co-workers with D. L. Moody in the earlier period of his mission work in Chicago, are now very few in number.

Mrs. Thain was a worker in the Illinois Street Mission in the early seventies in its temporary meeting place. She reports the passing of some of her associates in this work.

Mrs. D. R. Niver died December 8, 1931, at the age of eighty-nine. She was Miss Kate Abbott when she was Mr. Moody's assistant in the Y. M. C. A. and the Illi-

nois Street Mission, before the fire of '71. Mrs. Konsburg, another worker of that period, known as Miss Anderson, has also gone to her heavenly reward in recent months.

They do "rest from their labors; and their works do follow them."

MOVING FORWARD WITH MOODY MEN

The following interesting account of the activities of M. B. I. former students is somewhat altered to indicate the class year of those who are mentioned.—Editors.

"Moody men" in southern Illinois are moving forward. I call them "Moody men" for two reasons: first, they have either graduated from or at least spent one or more terms at the Moody Bible Institute, Chicago; second, it is the term that liberals use when referring to men from that institution.

For over twenty-five years I have sat under their teaching and preaching. One of them taught me the Word of God; another led me to the Son of God; others have prayed for and with me to the glory of God; and now I am laboring in the southern part of Illinois as a pastor, with many of them, desirous of reconciling men to God.

We have been accused of moving backward, moving too fast or moving too slow, moving up and down, but the "Moody men" around Alton and East St. Louis are moving forward. They are moving forward in two ways: the fields of evangelism, and the ministry of teaching the Word.

Hubert L. Sparks ('06), pastor of the First Baptist Church, East Alton, is being graciously blessed of God as an evangelist. He condemns sin, exalts the Lord Jesus Christ, and hundreds have been "born again" under his ministry. His church is located in the great industrial district of southern Illinois.

About ten miles east of Alton, Paul Tharp ('28), another "Moody man," is doing an excellent work for the Lord Jesus. He has a persuasive, positive, powerful message for the farmers of Fosterburg. He is pastor of what is without doubt one of the best rural churches in the state.

In East St. Louis at the First Baptist Church, one will find Rev. Henry G. Richardson ('28). He pastors a church of over a thousand members, teaches Bible classes in and around East St. Louis, remains true to the "faith once for all delivered," and preaches the clear, clean gospel with force and power.

At Edgemoor, Ill., Rev. James Emblen, one of the editors of the *Pioneer*, noted Bible scholar and teacher, has gathered around him an excellent group of God fearing men and women. Brother Emblen never attended the Moody Bible Institute but his son, John Emblen ('29), graduated from that fortress of truth.

About twenty miles east of St. Louis, Neal Pease ('31) is sowing the good seed. He is located at Troy, Ill. Neil is known for miles around as an aggressive minister, visiting the homes of shut-ins, preaching at the county jail and the county sanitarium. God is blessing that boy.

Then there's Charles Mosher ('29), at Staunton, Ill. In one year's time he has led over fifty souls to Christ. His people worship God in a church basement and crowd it to the doors.

The dean of them all is Rev. Robert J. Anderson ('17), who for over eleven years has preached the truth in Christ at the First Baptist Church, Litchfield, Ill. "Bob" has superintended the construction of one of the finest church edifices in this part of the state, and is highly honored and loved by his people.

These men and others, have a profound passion for souls. They have passed and are passing through the University of Spiritual Bumps, but praise God they are preaching the "unsearchable riches of Christ."

Denominations have their cliques, political, financial, and educational, but when a man has been born of the Spirit of God and knows the Word of God, most assuredly he is going to "preach the Word" in spite of the machine.

It is common knowledge that southern Illinois is controlled by a notorious gang. Bootlegging, hi-jacking, theft, prostitution, and other sins of the Devil are openly practiced. I know it to be a fact that some of these gangsters have been turned from depravity and sin to the Christ of God through the ministry of "Moody men," and though they are behind the walls of a penal institution, they have testimonies to the saving grace of our Lord Jesus Christ.

"Seek some sinners for the Saviour" is the battle cry of these southern Illinois "Moody men."—Rev. Percy Ray ('27), Collinsville, Ill., in *Pioneer of a New Era*.

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Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

AN ECHO FROM BRAZIL

In 1909 John Mein was graduated from the Moody Bible Institute, his wife, Elizabeth M. Fehsenfeld, having received her diploma the year before. Before entering upon their chosen work, further training was obtained at the Southern Baptist Theological Seminary, Louisville, Ky. Then away they journeyed to Brazil, South America, where God's opulent blessing has crowned their years of ministry. And here they have been blessed with the fine family, which, happily, we are able to introduce to the Moody fellowship in the accompanying picture.

After fruitful years as pastor and evangelist, Mr. Mein was charged with the responsibility of heading the work of the college and seminary sponsored by the Southern Baptist Convention at Pernambuco (Recife). A glad note is sounded: "The institution here goes gallantly on, without a noticeable halt in its pace, with undiminished student body, meeting its financial problems and paying off debts of former years."

John E. Hopkins '24 pastor of the First Baptist Church, Wayne, Mich., rejoices in the fruits of a "Moody Bible Institute Day" which was held in his church January 17. Dr. Fitzwater, of the Institute Faculty, delivered telling addresses, and there were fourteen dedications for full-time Christian service. F. B. Wittick presented the motion picture, "Life at the Moody Bible Institute of Chicago."

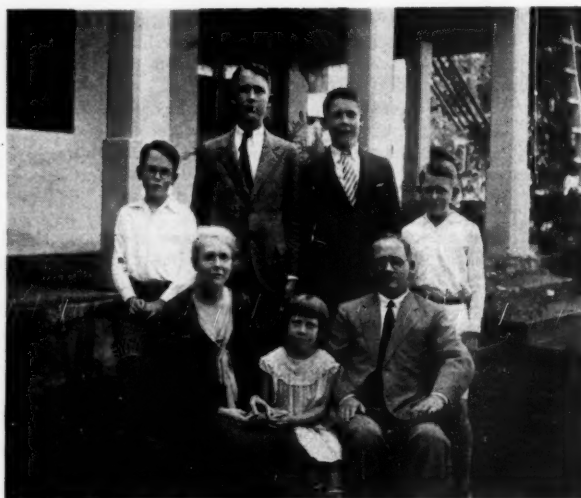
Harry Vom Bruch '14, en route to his home, Long Beach, Calif., reports an interesting showing of the motion picture of Institute life at Greensburg, Pa. His address on the picture stressed the Institute as (1) a place of association, (2) a place of inspiration, and (3) a place of preparation.

Charles H. Larson '21, writes from Capinota, Bolivia, S. A., that there are fifteen missionaries in Bolivia who are former M. B. I. students. Two are with the Canadian Baptist Mission and the remainder are with the Bolivian Indian Mission. The interesting letter was a greeting to Founder's Week Conference which arrived too late to be announced.

Marie Keadle '30, has accepted the position of visitor for the St. Louis (Mo.) Hebrew Mission, expecting to enter upon the work the latter part of March.

A. R. Longman '28, pastor of the Gospel Mission Church, Arena, Wis., is in labors abundant, finding many open doors for the testimony of the gospel. Back among the hills in a country school house a Bible teaching service has awakened much interest, and on February 7 thirty-two individuals made public confession of faith. Mr. Longman has conducted a number of services in the Dane County jail, at Madison, eleven souls having accepted Christ.

C. Walter Johnson '24, on January 1 became director of young people's work at the First Presbyterian Church, Tacoma, Wash.



John Mein and Family in Brazil, South America

Walter Teeuwissen '16, who is associated with the Belgian Gospel Mission, sends a joyful report of Christmas and New Year services held in his mission at Brugge, Belgium. The crowning joy was the definite acceptance of Christ as Saviour of five souls, following three conversions a few weeks before. The Watch Night service also witnessed saving power. God is raising up friends for the support of the work, for which praise to Him is gladly given.

The Rachel Sims Memorial Mission, 729 Second Street, New Orleans, La., is carrying on the work so effectively accomplished by Rachel C. Sims '19, who passed suddenly from labor to reward, November 28, 1930. A year following the date of her death a special service was held at the mission, when tender and affectionate tributes were paid to her memory. Miss Sims was deeply devoted to the Moody Bible Institute, and drew much inspiration from its teaching and fellowship.

Bernie G. Osterhouse '25, is in his third year of service as pastor of the First Baptist Church, Kane, Pa.

C. A. Leonard '91, now residing at Ponca, Neb., visited the Institute the latter part of February. He is engaged in evangelistic work in the West.

Mr. Harry Strachan, of the Latin America Evangelization Campaign, on a recent visit to the Institute, reported that five former students are associated with him and each is doing commendable work. They are, Christine Thor '23, Jenny M. Jorgenson '29, Thilda Lindholm '29, Hazel Lindelius '30, Charles L. Young '30.

Edith G. Dreyer '27, has been transferred to the mission hospital, at Kaifung, Honan, China. In preparation for larger service she enrolled for a course in pathology in the Shangtung Christian University, making her home for the time with Rev. and Mrs. R. A. Torrey, Jr., of the American Presbyterian Mission.

David T. Cant '96, superintendent of the Seattle (Wash.) Hebrew Mission, issues a report voicing courage and faith. He has been permitted to hold services in Bellingham, which resulted in much good. He considers world events as related to the Jew as significant and portending the time of the end.

Ralph C. Norton '02, and Mrs. Norton (Edith B. Fox '02), 5 Rue du Moniteur, Brussels, Belgium, write of the past year that it "has been a year crowned with greater blessing and evidences of God's grace than we have hitherto experienced." Heartening accounts of spiritual victories follow. Christian friends rejoice in this evidence of God's favor upon the Belgian Gospel Mission.

Thure A. Johnson '17, writes that he is happy in the Lord and in His service at Williston, N. D., although there are hardships to be borne because of drought and crop failures. Mr. Johnson has charge of a mission, a work to which, he says: "God called us, and we will stay as long as He wants us here. He gave us the scripture that the bread would not be exhausted nor the oil run dry. Praise Him!"

Gustave Edwin Anderson '23, is zealously promoting the work of the Reapers and Gleaners Missionary Society, 5153 N. Clark St., Chicago, of which he is executive secretary. This organization maintains a "Waiting Room Pulpit" by providing tract boxes and gospel literature in railway station waiting rooms. In eight of the Central States thirty-six boxes are now in use outside of Chicago.

J. A. Heath '90, Ellenburg Depot, N. Y., has accepted a call to the pastorate of the Baptist Church at that place, and while in his seventy-seventh year is active in every

Moody Bible Institute Monthly

phase of pastoral duty, rejoicing in the privilege of preaching the gospel from the pages of an inspired Bible. "God has given us many souls in these fifty-five years of the ministry. To Him be all the glory!"

George Kard '31, who "worked his way" as a clerk in the Colportage bookstore, continues to serve patrons in this beautiful headquarters for evangelical literature. George is at the left in the picture. Former students of many years will also recognize "Gil" Hofmann.

William K. Wilson '29, is caring for the station work at Eldama Ravine, Kenya, East Africa, during the furlough of Albert A. E. Barnett '97. "There are fifty-one church members in good standing at Ravine, and about thirty catechumens. He also conducts a weekly service in the jail. There are a few believers among the long term prisoners."

John Kuhn '26, and Mrs. Kuhn (Isobel Miller '26), Tali, Yunnan, China, send exceptionally interesting report letters from their great field of service. A contrasting picture: an ancestor festival, an old man kneeling, knocking his head against the ground before a pot of burning paper money; within a near-by house children's voices sweetly singing, "Jesus is God's Son." We wish our readers could have the entire letter.

J. T. Hartman '00, Phoenix, Ariz., supplied the Christmas sermon for publication in the *Arizona Republic*, which prints a weekly message from various ministers of that city. Mr. Hartman's message had the ring of true scriptural interpretation of both Old and New Testament references to the birth of Christ.

BORN

To T. Leonard Lewis '27, and Mrs. Lewis '27, a son, James Barclay, February 20, Chicago.

To Harold B. Street '32, and Mrs. Street (Mabel L. Ellis '23), a son, Harold B. Jr., January 30, Paxton, Ill.

To Melvin M. Seguire '29, and Mrs. Seguire (Frances Waffle '28), a daughter, Virginia Margery, February 20, Chicago.

To Victor E. Cory '28, and Mrs. Cory (Bernice Tucker '22), a son, Philip Victor, January 29, Chicago.

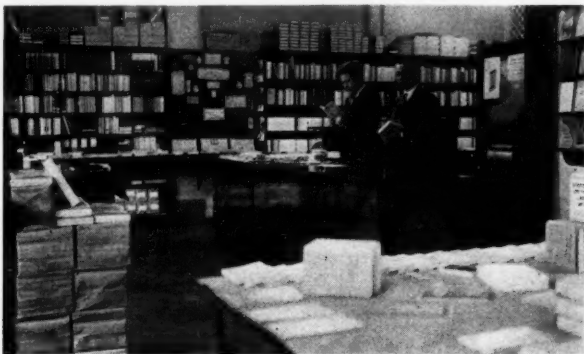
MARRIED

Ivan Gerard Allbutt '29, and Mary Eleanor Stair '28, January 21, Tsunyi, Kweichow, China. (At home, China Inland Mission, Pangsieh, Kweichow, China.)

Earl Peterson '29, and Sofia Matilda Tornvall '27, October 3, 1931, Pingliang, Kensu, China.

AT REST

Leonard A. Wegner '08, Groton, S. D., who rendered fruitful service for many years in the field of song evangelism, though in recent months watching at the



The Colportage Book Store

bedside of his invalid father, was called suddenly to reward, some weeks ago, after but four days' illness.

Mrs. Norman C. Couser '30, whose birthday was January 6, and whose marriage was on the same date of 1928, was welcomed into the presence of the Lord whom she loved on January 6, 1932. She, with her husband, entered upon mission service in Ethiopia, under the Sudan Interior Mission, but a few months ago. Although her earthly labor ended at the early age of thirty-one years, she will be held in loving memory by many friends.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from February 1 to 29, 1932, inclusive:

	Number of Contributions	Amount of Contributions
Africa	19	\$ 82.49
Alaska	26	79.00
General Missions	25	88.50
Hospital	777	2,617.08
India	1	.50
Latin America	262	1,162.02
Lodging House	20	26.07
Miners	8	31.00
Pioneer	256	752.99
French Louisiana	2	4.00
Railroad	7	21.00
Seamen	2	20.00
Spain	1	5.00
Free Tract	2	1.50
Mountain	585	1,921.84
Prison	708	1,914.62

FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from February 1-29, 1932, inclusive: The total amount sent on the Funds is as follows: 21,933 Colportage Library books, 28,077 Evangel Booklets, 8,501 Pocket Treasuries, 69,091 tracts, 25,592 special-edition Gospels of John, 1,984 Testaments, 100 Emphasized Gospels of Matthew, 109 Bible Alphabet and Memory Work booklets. This was sent in 684 shipments to 46 states, 1 shipment to Alaska, 2 shipments to Hawaii, 8 shipments to the Philippine Islands, 7 shipments to Porto Rico, 12 shipments to Canada, 69 shipments to the following foreign countries: Africa, Argentina, Bolivia, Brazil, British West Indies, Chile, Costa Rica, Cuba, England, Guatemala, Honduras, Italy, Mexico, New Zealand, Nicaragua, Peru, Spain, Venezuela, Wales.

Africa Book Fund: 1 shipment: 110 Colportage Library books, 150 Evangel Booklets, 180 tracts, 100 special-edition Gospels of John.

Alaska Book Fund: 1 shipment: 32 Colportage Library books, 35 Evangel Booklets, 50 Pocket Treasuries, 180 tracts, 100 special-edition Gospels of John.

Army and Navy Book Fund: 2 shipments

to Hawaii: 4 Colportage Library books, 5 Evangel Booklets, 36 Pocket Treasuries, 10 special-edition Gospels of John, 1 Testament.

Free Tract Fund: 40 shipments to 20 states, 2 shipments to 2 foreign countries: 8,721 tracts.

French Louisiana Book Fund: 1 shipment: 100 special-edition Gospels of John.

General Mission Fields Book Fund: 8 shipments to the Philippine Islands, 3 shipments to 3 foreign countries: 547 Colportage Library books, 209 Evangel Booklets, 540 tracts, 250 special-edition Gospels of John.

Hospital Book Fund: 84 shipments to 37 states, 4 shipments to Canada: 6,409 Colportage Library books, 7,677 Evangel Booklets, 4,539 Pocket Treasuries, 21,482 tracts, 8,664 special-edition Gospels of John, 90 Testaments, 100 Emphasized Gospels of Matthew.

Latin America Book Fund: 8 shipments to 6 states, 7 shipments to Porto Rico, 60 shipments to 12 foreign countries: 2,862 Colportage Library books, 7,062 Evangel Booklets, 13,600 tracts.

Life Saving Station Book Fund: 44 shipments to 5 states: 390 Colportage Library books, 566 Evangel Booklets, 220 Special-edition Gospels of John.

Lumber Camp Book Fund: 1 shipment to 1 state. 90 Colportage Library books, 104 Evangel Booklets, 120 tracts, 100 special-edition Gospels of John.

Mountain Book Fund: 285 shipments to 10 states: 8,032 Colportage Library books, 3,042 Evangel Booklets, 315 Pocket Treasuries, 2,100 tracts, 4,722 special-edition Gospels of John, 1,696 Testaments, 100 Bible Alphabet and Memory Work Booklets.

Pioneer Book Fund: 51 shipments to 17 states, 6 shipments to Canada: 1,841 Colportage Library books, 2,222 Evangel Booklets, 622 Pocket Treasuries, 7,144 Tracts, 3,672 special-edition Gospels of John, 122 Testaments, 9 Bible Alphabet and Memory Work Booklets.

Prison Book Fund: 169 shipments to 34 states, 2 shipments to Canada: 5,506 Colportage Library books, 6,665 Evangel Booklets, 2,939 Pocket Treasuries, 13,924 tracts, 7,654 special-edition Gospels of John, 75 Testaments.

Seamen's Book Fund: 1 shipment to 1 state: 160 Colportage Library books, 240 Evangel Booklets, 600 tracts.

Spain Book Fund: 3 shipments: 950 Colportage Library books, 100 Evangel Booklets, 500 tracts.

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WHEN W-M-B-I FAILED TO GO ON THE AIR

Recently a very unusual circumstance occurred in the Chicago district. A fine rain, freezing as it alighted on trees, bushes, telephone and power line wires formed a thick coating of ice, and the morning after, the ice was so thick on the aerial antenna at the W-M-B-I transmitter at Addison, Ill., that the program could not be broadcast on scheduled time.

It happened to be on a Wednesday morning when the regular shut-in program goes on the air. Between 10 o'clock, when the program is scheduled to begin, and 10:45, all the telephones in the Radio Department and in the operator's control room adjacent to the studio, were kept continually busy answering telephone calls. Listeners in Chicago wanted to know why W-M-B-I was not on the air.

It was most interesting and in many cases very touching to note this reaction, and to realize what a vital part of the spiritual lives and experiences of many people the radio programs are. Many expressed themselves as feeling that they simply could not get along without W-M-B-I. One dear woman with a foreign accent

said, "I have been trying all morning to get your station; aren't you on the air any more?" When assured that we were having a little line trouble and expected to be on soon, she replied with enthusiasm, "Oh, thank God for that!"

This experience helped the radio staff to see what it would mean to thousands of people all over the country should W-M-B-I not be able to continue its ministry.



FOR THE HARD OF HEARING

A friend from California sends us the following suggestion for those afflicted with deafness:

"I have found that a pair of ear-phones connected to a five tube radio, using batteries for power, makes a very good device for the hard of hearing. One wire of the ear-phones is connected to the lower right hand prong of the detector tube (plate), the other to the A+ terminal. In this way the ear-phones will give sufficient volume to enable a person with deafness to hear the average radio program without strain."

While the above arrangement will give satisfactory operation, we believe it will be more satisfactory to connect the head phones across the primary of the first audio-transformer. This will give the same output as the other connection, but will impose a far less strain on the "B" batteries than if connected as suggested in the letter. If more volume is desired, the head phones can be connected across the primary of the second audio-transformer, if the set used has two audio stages. In either case, the loud speaker can still be used for the enjoyment of those not afflicted with deafness at the same time that the ear-phones are in use.

A device known as an ear-phone adapter is on the market which will allow ear-phones to be connected to any radio set by merely removing an amplifier tube and plugging the adapter into the socket. In this way the wiring of the set does not need to be disturbed. We shall be interested to know whether any of our readers find this device of help to them.

The WMBI Announcers' Trio can sing for you in your home

Send for list of the Trio's beautiful songs that are on Victor Orthophonic Records. Co-operate in "broadcasting" the Gospel by means of these effective vocal messages!

The Bible Institute Colportage Ass'n
843 N. Wells St., Chicago

MONTHLY PROGRAM OF STATION W-M-B-I

Sunday, April 3, 10, 17

- 1:30 P. M.—Gospel Service in Spanish, Jose Bonilla
- 2:00 P. M.—Gospel Service in Italian, Rev. A. F. Scorza
- 4:00 P. M.—Radio Service of Bible Exposition with Prayer and Praise

Monday, April 4, 11, 18

- 7:00 A. M.—Morning Worship Period
- 10:30 A. M.—Devotional Hour, Announcers Trio, Edna Stephen-son
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Special Program
- 2:30 P. M.—"I Cried, He Answered," Howard A. Hermansen
- 3:00 P. M.—The Book Table, Music
- 3:40 P. M.—Gospel Service in Greek, Rev. John M. Yannicks
- 12:00 P. M.—Midnight Hour

Tuesday, April 5, 12, 19

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Parents' Bible Story Hour, Melvin M. Seguire
- 10:30 A. M.—Missionary Hour, John R. Riebe
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Question Hour, Wendell P. Loveless
- 3:00 P. M.—Radio School of the Bible, Rev. W. Taylor Joyce
- 3:30 P. M.—Swedish Service, Prof. Carl Hanson
- 12:00 P. M.—Midnight Hour

Wednesday, April 6, 13, 20

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Shut-in Request Program, Announcers Trio, Miss Stephenson, Lillian Johnson
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Special Program
- 2:30 P. M.—W-M-B-I Weekly Prayer Service
- 3:00 P. M.—Sunday School Lesson, Iris Ikeler McCord
- 3:30 P. M.—Lithuanian Service*
- 12:00 P. M.—Radio School of the Bible, Mr. Joyce

Thursday, April 7, 14, 21

- 7:00 A. M.—Morning Worship Period
- 10:00 A. M.—Parents' Bible Story Hour, Mr. Seguire
- 10:30 A. M.—Story Hour, Mrs. McCord
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—Organ Program
- 3:00 P. M.—Radio School of the Bible, Rev. Kenneth S. Wuest
- 3:30 P. M.—Holland Service*

Friday, April 1, 8, 15, 22

- 7:00 A. M.—Morning Worship Period
- 7:15 A. M.—Morning Glory Club for Boys and Girls
- 10:30 A. M.—Radio School of the Bible, Mrs. McCord
- 12:00 M.—Noonday Loop Evangelistic Service
- 1:00 P. M.—"Effectual Prayer," Rev. E. M. Wadsworth
- 1:30 P. M.—"Continued Stories"
- 2:00 P. M.—Home Hour, Mrs. McCord
- 3:00 P. M.—Radio School of the Bible, Dr. H. Framer Smith
- 3:30 P. M.—Dano-Norwegian Service, Professor Hanson
- 12:00 P. M.—Midnight Hour

Saturday, April 2, 9, 16, 23

- 7:00 A. M.—Morning Worship Period
- 10:30 A. M.—Church School Period
- 11:00 A. M.—K. Y. B. Club, Mr. Seguire
- 11:30 A. M.—Jewish Sabbath Service, Rev. Solomon Birnbaum, Anna Kaminsky, Alexander Kaminsky
- 12:30 P. M.—Organ Program
- 1:30 P. M.—Special Program
- 2:00 P. M.—"Mother Ruth" Period for Girls
- 2:30 P. M.—Musical Program, Announcers Trio, Jeduthun Ensemble
- 3:15 P. M.—Plain Talk Period, Mr. Loveless

*Russian Service alternate Wednesdays. German Service alternate Thursdays.

Beginning April 24 the Daylight Saving Time schedule of W-M-B-I is to be in effect, which is as follows:

Sunday—4:00-5:00 P. M.

Monday—7:00-7:30 A. M.; 10:30-11:30 A. M.; 12:00-1:30 P. M.; 3:00-4:30 P. M.; 5:30-Local Sunset

Tuesday—7:00-7:30 A. M.; 10:30-11:30 A. M.; 12:00-1:00 P. M.; 3:00-4:30 P. M.; 5:30-Local Sunset

Wednesday—7:00-7:30 A. M.; 10:00-1:30 P. M.; 3:00-4:00 P. M.; 5:30-6:30 P. M.; 7:00-Local Sunset

Thursday—7:00-7:30 A. M.; 10:30-11:30 A. M.; 12:00-1:30 P. M.; 3:00-4:30 P. M.; 5:30-6:30 P. M.

Friday—7:00-8:00 A. M.; 10:30-11:30 A. M.; 12:00-1:30 P. M.; 2:00-4:30 P. M.; 5:30-Local Sunset; 12:00-1:00 A. M.

Saturday—7:00-7:30 A. M.; 10:30-12:00 Noon; 12:30-1:30 P. M.; 2:30-4:00 P. M.

Complete schedule for the month of May will appear in next month's MOODY MONTHLY.

Moody Bible Institute Monthly

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